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THE CHURCHMAN

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We have been favored by the Rev. E. M. Johnson with a pamphlet entitled "The Apostolic Succession in the Church of England briefly deduced, in answer to certain popular objections, by Henry Cary, M. A. Worcester College, Oxford, Curate of St. Mary's, Reading, 1836. The importance of this subject, the interest which many of our readers have evinced in it, and the ability with which Mr. Carey has investigated it, have induced us to publish the pamphlet in our columns. The first part of it follows: the remainder will appear in our next.

The Apostolical Succession in the Church of England briefly deduced, in answer to certain popular objections. By Henry Cary, M. A., Worcester College, Oxford, Curate of St. Mary's, Reading. 1836.

It was a principle universally admitted and acted upon in the Church from the earliest times, that they alone could rightly, and of right, administer the word and sacraments of God, who had received a commission for those purposes from the apostles or their appointed successors. This same principle has ever been, and still is, avowed and acted upon by the Church in England. The necessity for this limitation of the ministerial office to a distinct order and succession of [illegible] mission given by our Lord to his apostles, on the uniform practice of the apostles themselves, and the rules which they, in different places, laid down for the government of the Churches, and on the unvarying practice of every Church, wherever planted, for many centuries after their time.

My present design, however, is not to argue for the correctness of the principle itself, but rather to address myself to those who admit, or perhaps only conform to, the principle, but are not ready with an answer to the objections which are, from time to time, thrown out against the succession in our Church.

The objections with which I shall now concern myself are these two. First, it is alleged by some that we have not the apostolical succession. Secondly, that if we have it, it is derived through the Church of Rome.

In answering these I shall endeavor to show that the bishops of our Church are, without question, descended in a regular line from the apostles, and, at the same time, (for it will not be necessary to consider the two objections separately,) that we are not indebted to Rome for that succession to the extent generally supposed.—But in fact the second objection, if it were true, would amount to nothing, as I shall briefly insist when the main subject of these pages has been first handled.

Connected with this latter point is a distinction which should be attended to at the outset, but which has not been brought forward with sufficient clearness by those who have employed themselves in examining the original causes and progress of the connexion, and the grounds of separation, of our Church and that of Rome—viz. the distinction between *jurisdiction* and *mission*. The one has nothing to do with the other. The former is a question of ecclesiastical authority, the latter of apostolical succession. It could never be pretended for a moment that a Church which derives its succession of bishops through any other Church is therefore subject to it; for if so, and it should appear that our Church is originally derived from the Churches of Asia, through France, then we should be under the jurisdiction of the Asiatic Churches, which surely would be a conclusion sufficiently absurd. But were the argument not pushed to this extreme, still the distinction between jurisdiction and mission would be evident from the very condition of the Romish bishops themselves, for though they claim jurisdiction over all other Churches, yet they severally receive their own mission, as bishops, from bishops of inferior sees, that is to say, in all cases where they do not happen to have been directly consecrated by a preceding Pope. For, be it remembered, it is admitted by all, who hold the necessity of Episcopal ordination, that ordination and consecration consist only in laying on of hands with prayer, by persons having power as successors of the apostles.

With these preliminary observations, I proceed now to trace the succession in the Church of England; to which end our first inquiry obviously is concerning the first planting of Christianity* in this island.

The earliest distinct mention of the existence of the Christian religion in Britain is to be met with in the writings of Tertullian, a native of Carthage, ordained a presbyter in that city about A. D. 192. His allusion to the fact is quite incidental, but, from the manner in which he introduces it, we cannot help concluding that it had been some time established. He is arguing with the Jews, that the Messiah, whom they expected, was already come; his words are: "For in whom else have all nations believed, but in Christ who is already come? In whom have other nations believed, Parthians, Medes, Elamites, &c.—all the coasts of Spain, the various nations of Gaul, and parts of Britain inaccessible to the Romans, but subject to Christ? In all

THE CHURCHMAN.

THE CHURCH OF THE LIVING GOD, THE PILLAR AND GROUND OF THE TRUTH.—1 TIM. III. 15.

VOL. VII. NO. 29. NEW YORK, SATURDAY, SEPTEMBER 31, 1837. WHOLE NUMBER 341.

which places the name of Christ, who is already come, now reigns."

Origen, in the third century, equally incidentally mentions the same; "When," he asks, "before the coming of Christ did the land of Britain agree in the worship of one God?—When did the land of the Moors? When did the whole world together? But now, by means of the Churches which occupy the extent of the whole world, all the earth shouts with joy to the God of Israel." And again, "The power of our Lord and Saviour is both with those who in Britain are separated from our coasts, and with those who in Mauritania, and with all who under the sun have believed in his name."

Thus far indeed we have no mention of bishops in the British Church, nor do we find any further information on the subject at all until the year 314. In that year the Emperor Constantine the Great summoned a council to meet at Arles, in Gaul, for the purpose of condemning a schism which had lately arisen in the African Church, and which gave rise to the sect called Donatists: thirty-three bishops were present, of which three were British, viz. Eboreus from York, Restitutus from London, and Adelphius from Lincoln. This is the first occasion on which we read of British bishops by name.—The utmost use that I can *now* make of the fact of their presence at Arles is, that it may be inferred as beyond dispute that they were legitimate successors of the apostles: this will be admitted by all who are aware what stress was in those times laid on the apostolic succession, for a letter of summons† would not have been addressed to them by the emperor had there been any doubt on the point, and he must have had personal knowledge how the fact really was from the circumstance of his having been a considerable time in Britain before he attained the imperial dignity. But though at present it can only be argued from hence that the British Church was directly descended from the apostles, and nothing can as yet be concluded as to the line through which its succession is to be deduced, yet I shall have occasion twice to recur to this council, and to the proceedings which then took place, with a view to strengthen ulterior arguments; for to this very Arles, or at least to the Gallican, and not the Roman Church, both our ancient and modern line of bishops is to be traced.

From the period above mentioned another century elapses without our meeting with any information of importance respecting the British Churches: we then find that the heresy of Pelagius, which had spread widely in other distant Churches, made such progress in Britain, that the British bishops, being unable to check it themselves, sent to Gaul for aid. A great council of Gallican bishops was immediately assembled, which resulted in two of their number, viz. Germanus, Bishop of Auxerre, and Lupus, Bishop of Troyes, being sent to Britain to assist in putting a stop to the heretical tenets of Pelagius. The fact is only so far important in that every thing which shows a connexion between [illegible] some measure, however slight, to strengthen the presumption that our Church derived its bishops originally through that Church, to which in its earliest days it had recourse on occasions of difficulty.

Similar in kind, though, as I apprehend, far more conclusive in effect, are two other circumstances, (for, where positive evidence cannot be met with, circumstantial evidence must be had recourse to,) in which the ancient British Church agreed with the Gallican, and differed from the Roman Church, and those moreover circumstances in which the bishops exercised the prerogative of deciding for themselves; though in these, as well as in all other cases, their decision was not arbitrary, but made with reference to the usages of other Churches, with which they were most closely connected. I allude to the period of observing Easter, and the public liturgy.

Early in the second century differences arose between the Eastern and Western Churches as to the time when the Easter festival should be observed. Polycarp, who had been consecrated Bishop of Smyrna in Asia by St. John, went to Rome to confer with Anicetus Bishop of Rome on the subject, in hopes of bringing the Churches to an agreement. He alleged that the Asiatic Churches had received the custom of observing it on the day they did from St. John, and therefore refused to alter their practice. Polycarp and Anicetus, though they could not agree on this point, parted amicably: but before the end of that century Victor, Bishop of Rome, in a moment of intemperate zeal, excommunicated all the Asiatic Churches, and wrote letters to all Churches that were of his opinion, requiring them to hold no communion with them. Now we shall hereafter find that the British Churches did not agree with Rome as to the time of celebrating the Easter festival, nor did they conform to the custom of that Church until the eighth century.‡ This fact will go far to persuade those who know with what heat this controversy was carried on in those times, that the British succession of bishops could not have come from Rome, but came through some other channel from Asia.

Again, the ancient Gallican and Roman liturgies differed in several particulars; the former was attributed to St. John, and is supposed to have been brought into Gaul by Irenæus, who in his youth, as he tells us himself, was acquainted with Polycarp, Bishop of Smyrna, and who went thence to Gaul, where he was afterwards consecrated Bishop of Lyons. This Gallican liturgy continued to be used in the Churches of Gaul until the Emperor Charlemagne imposed upon his subjects the Roman services. But how can we account for the introduction of the Gallican liturgy into Britain, if the British bishops derived their mission from Rome? It is well known that the bishops in all Churches exercised the right of adopting what liturgy they pleased, and that except where, as was the case in some instances, a bishop thought fit to remodel the public services of his own Church, they always used the liturgy found in the Churches to which they were severally consecrated, or, where the Church was newly established, brought with them the liturgy of that Church from which they came. If therefore the first British bishops had been sent from Rome, they would naturally have brought with them the Roman services. The use of a different liturgy affords a presumption almost amounting to proof, that their mission was not from Rome; especially in the absence of any contrary presumption of connexion with Rome, for up to this time there is not a shadow of even any intercourse between the Roman and British Churches.

We may now return to the course of the history. Germanus and Lupus, we have seen, came from Gaul to settle the Pelagian heresy: the former died in the year 448, and in the following year the Saxons invaded Britain, murdering the clergy, and destroying the places of worship throughout the country, so that shortly there was no vestige of Christianity left in Britain, except in the mountainous parts, especially Wales and Cornwall. A long interval of heathen darkness now followed, that is, until the arrival of Augustin from Rome, A. D. 596.—But still it is necessary to show that the succession of bishops was maintained in the now contracted limits of the British Church during this period; for if it shall appear that they derived their mission originally through France, and not through Rome, then, when in after times they become united with the Church reintroduced into Saxon England by Augustin, we shall to some extent at least bring back our line of bishops to its ancient course.

I know not whether it would be possible to trace the succession distinctly, step by step, during the century and a half that elapsed between the invasion of the Saxons and the arrival of Augustin: but I should hope it will be admitted from the mention of a few names and circumstances only that the succession was in fact maintained. And therefore I shall content myself with stating enough to show that the Church of Christ flourished in Wales during that period. We find then that shortly after the Saxon invasion, Dubritius was Bishop of Landaff, and A. D. 512, Archbishop of Cærleon, being succeeded in the See of Landaff by Theleau. In 516 we find St. David, uncle to the renowned king Arthur, (and from whom the See of St. David's took its name,) succeeding Dubritius in the Archbishopric of Cærleon. But what still further shows that the succession of bishops was by no means extinct in Britain during this period, is the fact that several councils were held of the British bishops and clergy, of which it is sufficient to mention that held by St. David, A. D. 519, to extirpate the remains of the Pelagian heresy. Above all, however, the point is proved by Augustin's attempt, when he became Archbishop of Canterbury, to persuade the British Churches to conform to the usages introduced by himself, whereas had he doubted of their true succession, he would not have treated them as bishops.

With this brief notice of the remains of the ancient British Church, we may now pass on to the time of the propagation of Christianity among the Saxon inhabitants of the country. In the year 570 Ethelbert, king of Kent, married Bertha, daughter of Cherebert king of France; she stipulated for the free exercise of the Christian religion, and brought with her Luidhart, a French bishop, who was accompanied with other clergy, and who had a church without the walls of Canterbury. This, providentially, paved the way for the success of Augustin's undertaking. He, with forty other monks, arrived A. D. 596. Pope Gregory, as most of my readers will know, being struck with the beauty of some English youths whom he saw exposed for sale as slaves, and having inquired their country [illegible] to the Christian faith; and accordingly sent Augustin and his companions to preach the Gospel in this country.

Augustin arrived at Canterbury, (be it remembered, as a missionary, not a bishop,) and very shortly so far prevailed as to convert the king to the faith, with many others, so that, it is said, ten thousand were baptized on Christmas-day. He was immediately made Archbishop of Canterbury; and here the interesting question arises, Where and by whom was he consecrated?—He went to Arles, in Gaul, and was there consecrated by Etherius, Archbishop of Arles. Now could we trace our subsequent succession of bishops direct from him, there would not be a doubt that it is derived, not from Rome, but from Gaul, and so from Asia.

But here I may be allowed to sum up the leading points of the preceding brief sketch of the early British Church, so as to obtain the whole strength of the collected arguments at once.—The very first British bishops, then, that we read of, we find at a council at Arles, A. D. 314. We find, in the midst of violent controversies on the subject, the British agreeing with the Gallican and Asiatic Churches as to the time of keeping Easter; and we find the Gallican and Asiatic liturgy used in their Churches. And now when a missionary comes from Rome, he goes to Arles, and not to Rome, for consecration.§—Whereas, with the exception of the fact that Augustin was sent from Rome (and I should be sorry to attempt to take aught from our debt on that score,) with this exception, we have not a single trace of any connexion between our Church and that of Rome until about the year 600.

* Authors in the fourth century mention that some one or other of the Apostles preached the Gospel in Britain but I have thought it unnecessary to notice their accounts otherwise than in this note, because there is no certainty whatever in their relations of the fact.

† A copy of a letter of summons sent by Constantine to an African Bishop requiring him to attend this Council at Arles, is extant in the writings of Eusebius, the cotemporary and biographer of Constantine. *Euseb. Hist. Eccl.* x. l. c. 5.

‡ The Gallican Church at the time of Polycarp followed the Asiatic custom, but conformed to the Romish period much sooner than did the British. See *Bingh. ut supra.*

§ Were Arles near our own coast, though that would not alter the fact, yet it might lead us to account for it otherwise; but it should be observed that that city is situated in the extreme south of France, not far from the Mediterranean.

(To be continued.)

From the Gambier Observer.

THEOLOGICAL SEMINARY OF THE DIOCESE OF OHIO, KENYON COLLEGE, AND THE SUBORDINATE DEPARTMENTS.

Having had the pleasure of attending the full and critical examination of the three classes of the Theological Department, and a part of those of the undergraduate course, I cannot forbear offering a few words for the columns of the Observer. It is superfluous to say that Kenyon College has, since a very early period of its history, occupied a large space in public confidence. The class who have just received the degree of *Bachelor in Divinity* are, however, the first who have passed through the regular and systematic course of *Theological Studies* required by the Diocese; and the class who have just commenced Bachelor of Arts, while it is one in point of scholarship and talents of which the institution may be justly proud, is the largest that has yet been graduated in the Collegiate Department.—The present, therefore, may justly be regarded by the friends and benefactors of the Seminary and College, as an era in their history of usefulness. The thought has occurred to me often during the few days I have spent at this favored seat of sacred and classic learning, that what I have witnessed, even in this short time, of the combined moral power—the influence for good possessed and already powerfully exerted by these institutions, would not only gladden the hearts of those who have given of their worldly substance and who continue to offer their prayers, but richly repay them for the investments they have made. If there be one, on either side of the water, who can for a moment, regret having made (earlier or later) donations of money or influence to promote the great and good work, I could wish he had enjoyed, as I have, during the commencement week and the few days previous, the opportunity of seeing the 'hundredfold' which is already realized from his offerings.

The Theological Seminary, as the Seminary of the West—being what it was intended to be by its liberal benefactors abroad and at home, and consecrating in the highest sense, their donations to the promotion of sound theological learning and efficient and zealous labors in the ministry of the Episcopal Church throughout this important section of our Union, cannot fail to attract increasing attention,—not only from candidates residing in the western states, but especially also from those of the Atlantic border who design to pass the period of their professional life at the West.

The quiet and unostentatious ripening of this department—the Theological—which may indeed be said to have been the object of all the previous labors, and that to which all the other departments are made essentially to contribute, has, it will not be doubted, been highly favorable to a sound and right growth. Its foundations have been allowed time to acquire stability and strength.

Judging from the erroneous impressions of my own mind in regard to the location as well as other circumstances of this Seminary and College, I cannot doubt that exceedingly incorrect views are entertained by many abroad, and in the older sections of our country, as to the peculiar advantages for study enjoyed at Gambier.—It is in the interior of Ohio—and many infer from this circumstance that it is in the depths of almost unbroken forests, in the midst of stumps log cabins, and that a three or four years' residence as a theological or a collegiate student here, must have the effect of rendering one's manners rough and unpolished. What is the surprise of a student, therefore, on his arrival at Kenyon, to find himself in the midst of highly-polished society, mingling with young men as large a proportion of whom, as can be found in any eastern or southern institution, are of the most gentlemanly manners, and observing scarcely any circumstance of importance within the walls of the institution or out of them, reminding him that he is not at a well-grown university of the older states—except indeed that a much higher tone of moral sentiment and religious principle and influence appear to exist here. The causes of this favorable difference are upon further observation and inquiry obvious. The estate belonging to the Seminary and College, (in or near the centre of which the public edifices, the Bishop's mansion, the houses of the professors and other residents, are principally situated) embracing *four thousand acres*, is entirely subject to the authorities of the institution. [illegible] exclude, as far as might be possible, every influence, either through permanent or temporary residents, that might prove hostile to a pure and elevated state of society. In the admission of students to the College and lower departments, especially during the last five or six years, the most exemplary caution appears to have been exercised—and in the internal police of the institution, great care appears to have been taken promptly to remove such students as might be found to exercise an influence unfavorable to a sound and healthy state of college government and a high tone of morals on the College premises. These circumstances, in connection with the decided religious example of a large body of pious young men in the several departments, and of a Faculty distinguished alike for earnest zeal in promoting the spiritual interests of the students and for ability and learning—with God's blessing, account for the high state of religious sentiment and character, and the exemption from college vices, which appears so remarkable among the students of Kenyon, and also in a great degree for the high standard of scholarship evidently aimed at from the lowest to the highest department.

I beg to place at the disposal of the Editors of the Observer for one or two following numbers of the paper, some impartial remarks upon the *Examinations and Commencement* which I have had the satisfaction to witness—and which, as I conceive, reflect great credit upon the institution—and also a brief notice of the several departments of instruction.

COMMUNICATIONS.

The following narrative is from the pen of one who has often furnished valuable contributions for our journal. It is compiled from the best sources, and will be continued for four or five numbers. We commend it to the attention of our readers.

For the Churchman.

PASSAGES FROM THE LIFE OF FRANCIS XAVIER.

CHAPTER I.

His Early Life—Character—Education—Connexion with Ignatius Loyola—Ordination—Labors at Venice and Rome—Is chosen Missionary to the Indies.

If the religion of Xavier agreed with ours, we ought to esteem and reverence him as another St. Paul; yet, notwithstanding the difference of religion, his zeal, his vigilance, and the sanctity of his manners, ought to stir up all good men not to do the work of God negligently; for the gifts which Xavier had received to exercise the office of a minister and ambassador of Jesus Christ were eminent beyond expression. If I consider the patience and sweetness wherewith he presented, both to great and small, the holy and living waters of the Gospel; if I regard the courage wherewith he suffered injuries and affronts, I am forced to cry out with the apostle "who," like him, "is sufficient for these things?"

Boldens' History of the Indies.

There are many passages in the life of Francis Xavier which the most rigid Protestant may read with interest and reflect upon with profit. It is truly a cause of thankfulness to the Giver of all grace, that he has seen fit often to raise up in a corrupt Church men endowed with so large a measure of the apostolic spirit. That mind must be bigoted and narrow indeed, which is unwilling to honor his memory with somewhat of the holy and grateful recollection which we bestow upon those who *counted all things but lost, for Christ's sake and the Gospel.* However decidedly and solemnly we may condemn the ambitious thirst for supremacy which the Church of Rome, in that age and the preceding, exhibited, the workings of which were too plainly visible in the origination of the splendid mission to which he devoted himself, we cannot withhold our respect when we witness him going forth from amid honor, reputation, and the fairest prospects of academical distinction, and consenting to become poor, and unknown, and despised, for the Redeemer's sake. Some of the later periods of his life are peculiarly interesting. Considering his labors and success, the schemes of good which he undertook, and for the most part accomplished, and the spirit of self-denial, humility, and meekness with which he endured and effected all, the title of apostle of the Indies, which has been conferred no him, is not altogether inappropriate. Like Eliot and Swattz, the fragrance of whose memories is around us, and within our hearts, he went, in the spirit of St. Paul, to preach the Gospel to Pagan millions, sitting in the "darkness and shadow of death." He went to build where none before had laid the foundation; to plant the Cross on those towers over which the gloom of idolatry had hung for ages. In the structure of his work, indeed, he mingled too much of the "beggarly elements" of his own creed, and infused into it, even in its commencement, the principles of corruption, of ruin, and decay. Yet he built as he knew how. His own mind was clouded by the pernicious errors of his system; and he carried them out in his missionary labors. Yet the true spirit of self-devotion burned in his heart in such measure as to shed lustre even over his weaknesses. For if an apostolic spirit is shown in the endurance of all earthly sacrifices for the sake of God; "*of labors more abundant*" than man is commonly willing or able to undergo; of hunger, cold, nakedness; of perils by land and by sea; and all apparently proceeding from the simple desire of promoting his Master's glory and the good of souls, most fully did Xavier manifest it. Like Henry Martyn, he left the halls of learning, of which he was a brilliant and honored ornament, to preach to the ignorant the *unsearchable riches of* Christ. The privileges of wealth and rank were his; the glory of an ancient and illustrious house shone upon his name. Yet he loosed his grasp on these, with meekness and composure, and devoted himself, single hearted, to the objects of his mission.

Xavier was born on the seventh of April, 1506, at the Castle of Xavier, situated at the foot of the Pyrenees. This, being an ancient possession of his mother's house, gave the name to the family. His father was Juan de Jasso, a distinguished nobleman in the court of John III. His mother was Mary Azpilcueta Xavier, heiress to two of the most illustrious families in the kingdom. The province of Navarre, in Spain, to which his father belonged, was the scene of his early life. Francis was the youngest of many children, all of whom, except himself, embraced the profession of arms.

His personal endowments were eminent. His youthful appearance is described as one of more than ordinary beauty and nobleness. By the sweet frankness of his disposition he won the affections of all with whom he was connected. To a healthy and vigorous constitution much mental energy was joined, as is evinced by his success in his early studies. Being blessed with parents who inculcated religion from his first years, his attention was directed to philosophy and theology. He entered the University of [illegible] this department he soon excelled all his companions, and after three years, when the master's degree was conferred on him he was chosen to fill the philosophical chair. This he did with great honor to himself and to the University. His lectures on Aristotle were heard by a crowded and gratified auditory, and the fame of the young dialectician attracted many literati from all quarters to Paris.

At this time it is evident that ambition and love of applause were his ruling motives. The suddenness of his elevation, and the success which attended his first efforts, were calculated to seduce even a stronger mind than his. He came to his task warm with the love of his favorite author, and determined to support with all his powers that system, which, fashioned and polished in the dark ages, and having engrossed the minds of all the learned for centuries, was beginning to fall to pieces, amid the literary activity of the sixteenth century. His birth and talents contributed to raise high and to sustain the ambitious spirit within him. Ecclesiastical preferment was the road he chose by which to advance to power and eminence. To such men as Xavier the high offices of the Church were seldom denied. They were commonly too fatally easy of access. Unsanctified and worldly though gifted men, pressed eagerly to gain possession of them, and when obtained, perverted the privileges they conferred to the worst designs.

During the latter years of his residence at the University, he formed an acquaintance which influenced all his future prospects. Ignatius Loyola, then in the flush of hope, with regard to the foundation of his new order, came to Paris to secure those opportunities for study which were denied him in Spain. Sanguine in the extreme, and nerved with that contempt of difficulty which is so nearly allied to fanaticism, he aimed to number young men of distinguished learning and genius among his first disciples. This his wisdom, so strangely blended with his religious phrenzy, told him was absolutely necessary before his designs could be at all promoted. Notwithstanding his solemn declarations in Spain and Flanders, that he undertook them by the immediate command and inspiration of heaven, he met on all sides with contempt and opposition. He came to Paris an embittered and disappointed man, yet resolved to persevere in his course. Upon Xavier he first fixed his eye, and labored unceasingly to win him and his colleague, Le Fevre, to his purpose. In order to work upon them more effectually he solicited that he might become an inmate of their chamber, and a companion in their studies. He willingly received the assistance which the zealous Le Fevre offered in his literary pursuits, and appeared to feel proud of the notice and protection of Xavier.

After long preparation and delay he proposed the subject of his anxiety to each of them. Le Fevre was gained at once. He engaged warmly with Loyola, and promised to aid him to the extent of his ability. But with Xavier he found more difficulty. Here he had to contend with an ambitious and impatient spirit, to which the main object of his persuasion, the extension of the Gospel, and the glory of martyrdom, suffered in defence of it, was strange and unattractive. In the whole of the process of discipleship, Loyola seems to have mingled the most consummate art, with much religious zeal, and much enthusiastic declamation. Eloquent persuasion hung upon his lips—the music of solemn and fervent words, tempered, however, and directed by the wisdom of the serpent, and rendered effectual by apparent meekness and humility of spirit. His theme was the contempt of worldly greatness for the sake of heaven. He dwelt on the vanity of all earthly attainments, and held out the satisfying joys and rewards of religion. As was natural from one in the situation of Xavier, he was met with strong and contemptuous opposition. He ridiculed his earnest addresses, and took every occasion to rally him before his companions.

Loyola persevered, and changed the mode of his approaches. Acting in the spirit of that principle, since too plainly developed in the history of his order, he addressed the young philosopher by the side of his vanity. He became lavish in praise of his learning and eloquence, and seemed to delight in every opportunity in which he might manifest his admiration of his talents. He seemed to be utterly regardless of the ill treatment he had experienced, and to lose all resentment in his anxiety for the cause he sought to promote. By his means, crowds of new auditors were drawn to the lectures of Xavier, and when his pecuniary resources failed him Loyola relieved him with that cheerful alacrity which seems to receive a favor while it confers one.

It is difficult to ascertain the force of the various motives by which Xavier was at length induced to number himself among the disciples of Ignatius. The artful compliances he resorted to, and which he doubtless believed to be justified by the end to be obtained, went far towards softening the spirit and winning the attention of his pupil. The influence of his companion, Le Fevre, contributed much to the event. In him a marked and surprising change had taken place. This man, whom he had always respected for his talents, and loved for his kind and noble disposition, he now beheld giving himself up to a religious life, in that very spirit of self-devotion which he once looked upon as false and enthusiastic. Gradually, too, he acquired more knowledge of the quality and former character of Loyola, which was likely in his then worldly state of mind to inspire more respect for his person, and to induce him to lend a more favorable ear to his proposals.

Thus his pride was weakened, and more scope given to the operation of the less intractable feelings of his nature. Loyola then renewed his entreaties and warnings with all the earnestness and fervor of which he was capable. Mixing flattery with truth, he told him his mind was "too noble to be confined to the fleeting vanities of this world, that heaven was the only object worthy of his ambition." He who forms his standard of judgment and conduct by the self-abasing principles of the Gospel, must condemn the course he pursued. It is one much more calculated to make a worldly professor than a self-sacrificing Christian. However sincere Ignatius was in his endeavors, and however earnest may have seemed the spirit in which Xavier at length yielded to them, the effects of the motives used to influence him were too long visible; and it was not till the sinfulness and the vanity of these motives were shown to him by bitter experience, that he quenched them in his bosom. The spirit of ambition seems to have been subdued in him by a gradual process. The most spiritual of his views—and he had many far purer and holier than were common in his age and Church—were acquired after his personal converse with Loyola was broken off by their separation for different fields of labor. When he decided to devote himself to God and the Church in the manner proposed, he indeed gave up in the decision all the vigor of his mind and the influence of his name and character. But the estrangement of his heart from the world—its uncommon alienation from earthly [illegible] ment his convert was secured, he urged his duty on higher grounds, and supported it by more sacred sanctions. He warned him to subdue the darling passion of his soul, because it could not consist with the meek and self-denying spirit of the Gospel. And it was this advice, joined with the light he gathered from an examination of Scripture truth, which, doubtless, led Xavier to watch himself more and more narrowly. To a mind less generous and susceptible, the first lessons of Christianity thus alloyed by worldly motives, might have proved ruinous. In him they hindered and obscured the genuine spirit of the religion of the Redeemer, but did not destroy it. And the cheerfulness with which he welcomed, nay, often sought, every opportunity of self-abasement in after life, proves at least that his eyes were fully opened to the danger of the snare in which he had suffered himself to be beguiled.

It is wonderful that amid the baneful errors of the Church of Rome, he attained to such spirituality of mind and sincerity of devotion. The influence of those errors, indeed, always remained with him. They weakened his ministrations and darkened his success. He became a devoted missionary, not by reason of, but in spite of, his system of faith; and happy had it been for India, if the same spirit had been given to the thousands he baptized!

In accordance with the views of the age, and especially with the recommendations of Loyola, Xavier had determined to visit the Holy Land—to witness the scene of the life and sufferings of Christ, and, if needful, to yield up his life there in his service. Happily this design was frustrated by the interruption of the commerce of the Levant, and the consequent cessation of communication with the Holy Land, on account of a war that then broke out between the Venetians and Turks. The disappointment appears to have been blessed to him. He devoted himself more earnestly to preparation for priests' orders, which he received soon afterwards. He spent a whole year at Venice, during which time he was employed in daily pastoral labor among the people. A circumstance is related of him which, if true, sets his character in a very lovely aspect. It is said that when he exercised his first office of priest at the altar, tears flowed from him in such abundance that his audience could not refrain from mixing their own with his. From Venice he was called to Rome, but not until he had passed through two severe attacks of illness, which made fearful inroads upon his naturally strong constitution. He labored and preached at Rome with the same zeal and faithfulness as at Venice. Death and judgment were his ordinary themes. It was during this residence at Rome, that John III. of Portugal, having designed to introduce Christianity into the Indies, a great part of which was in his possession, instructed his ambassador at the Papal court to select and employ suitable missionaries for that purpose; and having heard much of the zeal and ability of the disciples of Ignatius, he directed that they should be first applied to. The design met the cordial approbation of the Pope, who opened it to Loyola, and gave him entire liberty to accept the proposals of the monarch, and to designate for the work such of his followers as he saw fit. He immediately appointed Francis Xavier and Simon Rodriguez. If our authorities can be relied on, Xavier did not accept, until after much self-examination and deep searchings of his own heart. In view of the mighty work to which he was called, he spoke with tears and trembling of his own weakness, yet signified his determination to do and suffer all for the glory of his Master, and the salvation of the Indians. The desire that lay at the bottom of his heart, that of becoming a martyr f the Gospel's sake, appears to have added strength to his determination. It was mainly for this that he had sought to visit Palestine, and though

disappointed in that design, the desire became stronger than ever. To the belief, however, that the sacrifice of his own life would be an acceptable offering to God, he added the conviction that he must show himself a worthy follower of Christ and his apostles by treading in their steps; by making his existence, like theirs, one continued cross and a daily death. His view of ministerial faithfulness was infinitely elevated above the secular standard of his age and Church; and though misguided in the severe mortifications which he imposed upon himself to the injury of his labors, the principle of genuine self-dedication was in his heart.

It was during the interval between the first designation of Xavier to the missionary work in India, and his acceptance of it, that the representation of his future trials appeared to him in the dream with which we presume all our readers are acquainted. It is peculiarly illustrative of the singleness and sincerity of his devotion. In his sleep he beheld "a vast and dreary ocean, on which were desert and rocky islands; barbarous countries, thronged with savage people; hunger and thirst every where; nakedness, multiplicity of labors, with bloody persecution, and imminent dangers of death and destruction. In the midst of this ghastly representation he cried aloud, 'Yet more, oh, my God, yet more.' Rodriguez, who was in the chamber with him, heard the words, but it was not until after their departure that Xavier explained their meaning to him."

For the Churchman.

"KNOW THYSELF."

The importance of the foregoing precept has been acknowledged by the wisest and best of men of every age and every clime. So pregnant with wisdom was it esteemed by the ancient world, that after conferring on its supposed human author an immortality of praise, it was traced up to a higher than an earthly source, and a god assigned as the worthy proclaimer of this first of maxims. Revelation has sanctioned it, and in various forms the word of God enjoins the sacred duty of self-knowledge. What man's highest wisdom has thus in every age and every place borne witness to as sacred truth and inspiration, has impressed with the current mark of God's approval, reason might well expect would easily compel the universal homage of mankind. Alas! it is universally lauded only to be universally contemned in practice.

But why is this? What is the cause of this marvellous inconsistency between the conviction and the conduct of men as regards this precept, fundamental as it is to sound doctrine and pure practice in religion and morality? Is it that man wants curiosity to stimulate him to the inquiry? Does this defect appear in less important matters? Witness the untiring industry with which he investigates external nature, collects innumerable facts from which to deduce his principles, racks his invention to devise the means whereby to reduce these long-sought principles to practice, and thus to improve his physical condition, and extend his control over the material elements of the world without. Nay, with what infinite toil and exhaustless patience does he explore those departments of nature which promise to yield less practical advantage, and which only gratify the thirst for knowledge; insomuch that scarce one of the tiniest insects that float in the air, or one of the smallest shells that garnish the foundations of the deep, has been made subject to his inquiries, and brought within the domain of science. Here is no lack of curiosity.

He has curiosity to *know*, but not to *know himself*; because to know himself is to know his corruption, to know his ignorance and littleness; and at this, man's pride revolts. Were he pure and holy, he would know, and study, and admire; the stars would then be unworthy of his gaze; all external objects would sink into insignificance; his own nature would be his daily lesson, and in it he would see the image of his Maker, and rise from *his own* nature up to his nature's God. But now how changed—how fallen! His fall suggests the author of his fall: his sin links him to Satan. Hence he turns from self—he will not know himself; but, like the man whose involved affairs threaten him with ruin of his state, he wilfully shuts his eyes against the unwelcome truth, and blindly rushes forward to accumulated wo! Consummate folly! To know one's danger is to escape it half. God has ordained self-knowledge an important means to self-restoration. Then "know thyself," and let the sight of thy corruption excite within thee a salutary hatred of thy tempter, inspire thee with ardent aspirations after thy redemption from sin and Satan's bondage, and fill thy breast with gratitude to Him who out of darkness brings forth light, converts the greatest misery into the greatest happiness, and makes thy littleness the measure of thy greatness. Let the ever-present consciousness of your own imbecility and helplessness move you to fervent, frequent, unremitting prayer for the safe conduct of the Holy Ghost, that your corruptions may be subdued, your ignorance instructed, your body and soul, with all their faculties, sanctified and made to act harmoniously in obedience to the law of God, and with a single view to his glory. Then, whatever remains of corruption may still adhere to your soul; whatever temptations of Satan may still assail you, and seek to disturb you, you will find self-knowledge a source of peace and joyful hope; for you cannot compare your present with your former self without discerning the power of the Holy Ghost exerted upon your soul, in changing its tendencies and inclinations; in implanting a love of God in opposition to your natural love of the world; in exciting, as an antagonist to your original appetite for sensual pleasures, that "hunger and thirst after righteousness" which here will be fed and nourished with the manna of heavenly truth, and hereafter will, without satiety, be satisfied and filled with such food and drink as suit celestial natures.
Dio.

For the Churchman.

Mr. Editor,—Did I not know that in religion as in politics there are ultras in either extreme—loco-focoists and mystics,—professed disciples who deny the fundamental verities of the Gospel, and others who place the whole of Christianity in the belief of doctrinal subtleties which have no foundation in Scripture, and serve only to engender Pharisaical complacency, or form a rallying point for party, I should be surprised at the exceeding imprudence—to use a mild expression—of the Rev. T. Kelly in proclaiming on such slight foundation as he has done, a change in the opinions of Alexander Knox, which implies a censure upon his long life of piety and usefulness. The falsity of the imputation has been conclusively demonstrated by the Rev. Mr. Hornby, in the article which you published last week, but there is reason to regret that he should have permitted the Reverend gentleman and his "judicious friends" to escape with the simple exposure of the utter groundlessness of their "inference." The most Christian forbearance did not require such gentle usage, and justice demanded an example which might deter others from the perpetration of similar offences. I do not presume that Mr. Kelly was actuated by any such motive as that which makes

"Folly love the martyrdom of fame,"

he was doubtless sincere in his belief, and may hereafter be adduced as a remarkable instance of the proneness of mankind to give credence to that which they wish to be true; but the desire to cast reproach on a different system of theology, or to glorify his peculiar tenets by the accession of a distinguished convert, constitutes no apology for his rashness in advancing such an accusation on the strength of a casual expression, which (supposing the correctness of his statement,) is plainly, and more rationally susceptible of a very different interpretation.

I know little of Mr. Knox beyond what I have gathered from the perusal of his thirty years' correspondence with Bishop Jebb, but the opinion which I have formed of his piety from that publication, is such, that if that of Mr. Kelly makes any near approximation thereunto, he has much reason to congratulate himself upon the advances which he has made.

Such representations, Mr. Editor, have become too common of late, and impugning as they do, the Christianity of individuals, eminent among men, for piety and virtue, are calculated to bring religion itself into disrepute,—for the question may very naturally be asked, if such persons be not "evangelical" Christians, where are they to be found?

The correspondence of Mr. Knox, just alluded to, has excited in the mind of the present writer, a strong desire to become acquainted with the other writings of that estimable man,—the British Magazine expresses its opinion, that "a selection of the more practical and less speculative portions of his remains would be highly valuable," and one object of this communication is to express the hope, that there may be found on this side of the Atlantic some qualified person to undertake the preparation of such a work. His letters prove him to have been an enlightened Churchman, a sincere and humble Christian and the republication of his writings here, could not fail to be productive of much advantage.
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THE CHURCHMAN.

SATURDAY, SEPTEMBER 31, 1837.

To the Editor of the Churchman.

Rev. and Dear Sir,—As the impression has heretofore existed, that the administration of the holy communion at the opening of the Convention of the Diocese is designed only for the clergy and lay delegates, I beg leave to express, through your paper, the hope that it will, at the approaching Convention and thenceforward, be otherwise regarded; and that all communicants present will unite with the clergy and the lay representatives of the parishes, in commemorating the sacrifice of the death of Christ.

I would also ask that the members of the Church come not then before the Lord empty, but bring each a gift to be presented at the altar, and devoted to the promotion of his honor and glory, through some of the means to that end duly established in this Diocese. I propose that the contributions at the offertory at the next conventional communion be appropriated to the Disposable Missionary Fund of the Diocese.

I remain, Rev. and dear Sir,
Very truly, your friend and brother,
Benjamin T. Onderdonk,
Bishop of the Diocese of New York.
Walden, Orange county, N. Y. Sept. 25, 1837.

LETTER IV.

To the Rt. Rev. Benjamin T. Onderdonk, Bishop of the Diocese of New York.

Rt. Rev. and Dear Sir,—During the last twenty years it has been fashionable to establish voluntary societies to carry into effect objects which the Redeemer of the world especially established his Church to perform. In many instances, these are composed of individuals of great contrariety of religious sentiment. It has been urged by the friends of such associations, that they are eminently useful in promoting union and harmony among Christian denominations. It has been said, the more the members of the Church become acquainted with sectaries, and these latter with the former, the greater would be their love for each other. By referring to the many speeches and addresses delivered at the Bible, and Tract, and Missionary Societies' meetings, this will be fully confirmed. As far as my opportunity afforded me means for information, I am persuaded, that in England this is a complete failure. On the part of the Establishment, I heard of none more actively engaged in opposing any reform by which the least concession would be made to Dissenters, in attending and haranguing at political meetings, and preaching in their pulpits political discourses, than those who have taken an active part in such societies. On the part of the Dissenters, the most violent opponents of the Church, the most boisterous declaimers, and in some instances, the most strenuous advocates even of infidel members of Parliament in preference to the most exemplary Churchmen, are found among those who are members of these societies. However beneficial in the opinion of some the general operation of these societies in other respects, they have not been instrumental in increasing brotherly love among their members. Notwithstanding the opposition to church reform from this and other quarters, there can be no doubt that the efforts of her true friends will become more and more concentrated towards this great point:—to effect the independence of the Church, to free her from her shackles, to make her as she ought to be, simply and solely a spiritual kingdom, supported and sustained by the mystical members of the body of Christ. This they can do without compromitting any of the lawful rights of the Church, without despoiling her of her lawful revenues, and without doing injury to the state. This having been done, the Church of our fathers will shine forth, "clear as the sun, bright as the moon, and terrible as an army with banners." Then all reasonable cause for dissent being removed, the pious of all denominations will "flock to her as doves to their windows," and she will become truly the "joy of the whole earth."

You will observe, Right Rev. and dear Sir, that what I have written refers chiefly to the Church in England. The Protestant Episcopal Church in Ireland is under different circumstances. To us, unused as we are to religious establishments, it is not at once apparent why this is the Church alone recognised by laws enacted by a government which has established the Episcopal Church in England, the Presbyterian denomination in Scotland, and the Romish Church in Canada; because the great majority of the inhabitants of each of these respective countries profess these respective modes of faith. A vast majority of the inhabitants of Ireland are Roman Catholics. However, the Protestant Episcopal Church is established by law.—It has been striving to obtain the ascendancy in numbers by aid of the civil law and with the help of its penalties. I am compelled to acknowledge my candid conviction, that this has proved an entire failure. At no time since the Reformation has the Protestant cause been more on the decline than of late. A number of distinguished and liberal-minded Protestants, at the head of whom is the Most Rev. Dr. Whately, Archbishop of Dublin, have honestly acknowledged their entire conviction of the impossibility of forcing a religion upon a people who are not willing to receive it: they are convinced it is not by "power or might," but by far other and more gentle means, that the cause of truth and virtue must be promoted in that hitherto unhappy land. Instead of that system of religious oppression, which has been tried in vain for two centuries, a system of forbearance, and brotherly kindness, and Christian charity, is recommended by them, and exemplified (though in the midst of persecution by some of their own brethren) by their conduct towards those who differ from them. Through their exertions public schools, for the gratuitous and universal education of youth, have been established and endowed by the government, where children of every religious persuasion are instructed in the fundamental branches of learning. By means of a letter of introduction from a highly-useful and valuable clergyman of our Church in the city of New York to his brother, who, with much credit to himself and usefulness to others, fills the responsible office of Secretary to the Board of Commissioners, I had an opportunity to visit the schools in Dublin. The Rev. Mr. Carlisle, a Presbyterian minister of high standing, showed me every attention, and I wish thus publicly to acknowledge the favor. I was highly delighted with their appearance. This reverend gentleman, and the Protestant Archbishop Whately, and the Roman Catholic Archbishop Murray, constitute a committee of publication. Every book to be used in these schools, throughout Ireland, must receive their united approbation. I was furnished with a complete set of them, which since my return I have carefully examined. They are exceedingly well compiled; they abound in good, and wholesome religious and moral instruction, and are in every way calculated to make the rising generation wiser and better. How the objection can be urged against these schools, that they are deficient in this particular, as it frequently was in my hearing, I cannot conceive. As I have thought upon the character and employment of this truly amiable and excellent Christian, whose name I have mentioned, and who I remember with great respect, thus devoting his time and talents to the good of his countrymen, though widely differing from the great majority of them in religious opinions, I cannot forbear to contrast his conduct with that of some of his deluded, or fanatic, or wicked brethren in this country. While he is striving to do good to the Roman Catholics of Ireland, and to do away with needless jealousies, and to allay strife, the latter are throwing firebrands, and thundering anathemas.—They are not contented with making this country the scene of their deluded operations. I was truly mortified to learn that the miserable and polluted trash put forth in New York as the biography of a nun, which has been here nailed to the counter as a base fabrication, which has done such incalculable injury to the cause of truth and virtue, and which has brought, or ought to bring, disgrace, if not infamy, upon its author and its abettors, had been most extensively circulated in Ireland; and at that time, in June last, was placarded in the streets, as having been fully substantiated as true. I blushed for my country, that such wicked mischief had ever been countenanced by any within its limits, who even call themselves Christians.

I regret to have observed, that at present so many questions of church policy are connected with state politics, in this country, I fear true religion suffers in the extreme; for nothing is more fatal to its existence than party feuds and contention. The Protestant Episcopal Church in Ireland is in a critical situation. If the present effort which is being made by enlightened and liberal members of the Church, to moderate the excited prejudices of the great majority of its inhabitants, should fail of success through the opposition of bigoted Protestants themselves, it is impossible to say what may be its fate. There is, however, no cause for despair. Should this Church be deprived of a share, or indeed of all its endowments, its situation would be far from desperate. Judging from what I saw of the clergy, I have no doubt those would be preserved to it who now serve at its altar with a single eye to the glory of God, and they are very many.—Such as now serve only for a "morsel of bread" would undoubtedly fall away, but those that remained would be the faithful in the land.

I am, Rt. Rev. and dear Sir,
Very truly, &c.
Evan M. Johnson.

The Book of Job.—Two works, on this unrivalled production, of a very opposite description, have lately appeared on the other side of the Atlantic. The one is, "A New Version of the book of Job with expository notes and an introduction on the Spirit, Composition, and Author of the Book, by D. F. W. C. Umbreit, Professor of Theology in Heidelberg;" the other is, "The Book of the Patriarch Job, translated from the Original Hebrew, to which is prefixed an Introduction on the history, times, country, friends and book of the Patriarch, with some strictures on the statements of Bishop Warburton and of the rationalists of Germany on the same subject; to which is appended a commentary critical and exegetical, containing elucidations of many other passages of holy Writ: by Samuel Lee, D. D., London."

The work of the Heidelberg Professor has been translated from the German and published at Edinburg, as the sixteenth volume of the Biblical Cabinet. Professor Umbreit agrees in the main with the generality of the German rationalists in regard to the date and design of the book, though he so far dissents from them as to allow that such a person as Job really lived in the land of Uz in the north of Arabia. The author of the work he concludes to have been some Jew, "a minstrel sage," who lived during the captivity of Babylon, and who used the tradition of Job as the foundation of a dramatic poem. He considers the work "as written in a spirit of philosophical contradiction to the Mosaic system:" and regards the appearances of Almighty God recorded in it as mere poetical inventions introduced for the purpose of embellishment and effect.

Professor Lee, on the other hand, not only contends and proves by the most solid arguments that such a person as Job really existed, but utterly discards the opinion of the fictitious and dramatical character of the work. This opinion has commonly been sustained by those who have adopted it from a supposed resemblance of the book of Job in its structure to the productions of the Grecian school, and by an appeal to principles on which the tragedies of a comparatively modern date have been constructed. But in reference to such a mode of argument Dr. Lee remarks:

> I cannot help thinking, nevertheless, that the whole of this is extremely unhappy, because we are now judging of a book which, as to style, sentiment, subject, language, and date is as far removed from every thing of Greek or Latin origin and character, as it is possible to imagine. But this may be got over, could it be shown that the drama was common to both the East and the West. No such thing, however, can be shown. Neither the Hebrews, Chaldeans, Syrians, nor Arabians, as far as we know, ever yet entertained any thing like the drama of Greece, or in the least degree assimilated either to its dramatic or epic composition. To attempt, therefore, to judge of the writings of one nation by the laws set up by writers of another, differing from the former in language, modes of thinking, customs, origin, and date, as widely as can be supposed, appears to me to be an effort as far removed from sound criticism, as it is from the requirements of common sense: and yet, this is the sort of argument most earnestly pressed by Bishop Warburton against the historical character of the Book of Job, and most frequently brought forward by the very learned critics of modern Germany for the same purpose. All I shall now say of this mode of arguing is, that it cannot be relied upon.

The first and strongest objection usually adduced against the strictly historical character of the book of Job is the extraordinary account in the first and second chapters of the interview and the dialogue which is said to have taken place between Jehovah and the sons of God with Satan amongst them. This, it is argued, must be fictitious and parabolical. Dr. Lee, however, replies that this is quite of a piece with what is revealed in other parts of the inspired volume respecting the unseen world and its inhabitants: for instance, the conversations of God with the father of mankind, and on one occasion, in the presence of the tempter, Gen. iii. 9-20; and the vision of Micaiah, 1 Kings xxii. 17-23; which Dr. Umbreit himself admits are "recorded as historical facts," and "are to be taken literally."

Another objection usually brought against the historical character of the work is, "that it is not only written in measured verse, but also partakes of all that fervor and feeling which constitute real poetry." To this Dr. Lee answers:

> With regard to the first of these objections it may be said, that hitherto no one has been able to show that this book, or indeed any other in the Hebrew Bible, is written in *measured verse*. Jerome, it is true, makes the assertion that this is the case; but then he does not confine the remark to the book of Job: he extends it to the Psalms, Lamentations, and some other parts of the Hebrew Scriptures. Still the assertion is worth nothing, as neither Jerome, nor any other person could or can, to this very day, give proof of its truth. The whole must therefore stand for nothing.

In another reference to this subject, Dr. Lee has the following important and original remark on *parallelism*, which has long been considered as the distinguishing feature of Hebrew poetry.

> Although it is true that the elevated style,—termed by Lowth and others the poetic style,—of the Hebrews, and, indeed, of the Arabs, Syrians, and Persians, abounds in parallelisms of this sort; yet it is equally true, that in no case does this constitute poetry. The Arabs and Persians have, besides this parallelism, their measured verse, not unlike that of the Greeks and Romans; while the Syrians, I believe, know nothing of measure. Besides, the parallelism, which has been so taken for a mark, and indeed a constituent part of poetry with the Hebrews, is also fond in their style of narrative, as it is also in that of the Arabs, Syrians, and Persians. The late Bishop Jebb found it also in the gospels;* and Mr. Boys contends that it is likewise to be found in the greatest abundance in the epistles of the New Testament.
>
> One would, I think, be inclined to conclude from all this, that the existence of parallelism was no good proof that the context in which it was found was decidedly and beyond all doubt poetry. It may, I believe, also be shown, that this said parallelism really exists in all written composition to some extent; and that it is a necessary appendage to human speech. And if this be true, then, either all human composition and conversation must be poetry—which some indeed are whimsical enough to hold; or else parallelism and poetry have no necessary connection; and this last is, I think, the true state of the case.

Dr. Lee supposes that Job himself was the author of the book and that he wrote it after his recovery.

We have not seen either of the above works, but have condensed the above account of them from the August number of the Dublin Christian Examiner.

* Especially in our Lord's Sermon on the Mount.

Clerical Reports.—The Bishop begs us to mention that the clergy of the Diocese, (as well those who have not, as those who have, parochial cures or missionary appointments) who may not have previously handed him their annual reports, will be called on for them on the *first day* of the meeting of the Convention.

We also, at the suggestion of the Bishop, republish the following from the appendix to the Journal of the last Convention.

I beg leave to call the attention of the Diocese to the subject of the parochial and missionary reports required to be made to the Bishop "on or before the first day of every annual Convention."

It is provided by Canon VII., section 1, of the General Convention of 1835, that such reports shall contain "a statement of the number of Baptisms, Confirmations, Marriages, and Funerals, and of the number of Communicants, and of all other matters that may throw light on the state of" the "parish or church."

Canon VII., section 2, of our Diocesan Convention of 1834, contains the further provision, that in the report of the communicants, there shall be distinguished "the additions, removals, and deaths, since the last report."

Canons XIII. and XV. of this Diocese, of the same year, also provide, that the amounts of the contributions required by them to be made, in every congregation, to the Episcopal Fund, and to each department of the Education and Missionary Society, be reported to the Convention, and entered on its Journal.

These requisitions of the Church are clear, and need no comment, nor, I trust, any other enforcement than a proper regard for her authority, and a proper sense of moral obligation.

In order, however, that the good end which she obviously has in view may be more fully answered, I request attention to the following points connected with the reports:—

1. That in the Baptisms, the respective numbers of adults and infants be distinguished.

2. That in the Confirmations, all belonging to the parish who have been confirmed within the year, whether in their own parish or not, be regularly reported. It is desirable that when a confirmation is not expected in one's own parish for some length of time, candidates properly prepared should avail themselves of an early opportunity in a neighboring one, and this should especially be the case where sickness or some other unavoidable cause has prevented an expected confirmation. By attention to this, the obviously proper rule of preceding communion by confirmation may, in a very great majority of cases, be observed. And as the instances of such confirmations, as well as appointed confirmations therein, are evidences of the state of a parish, they ought to be reported; as, I am glad to say, has been the case in some instances.

3. That among the "matters that may throw light on the state of the parish," there be included the number of children instructed in the Catechism, and the frequency with which such instruction is given by the pastor; the number of attendants at Sunday schools, and of aids whom the pastor has in the conducting of such schools; and the number of members of other classes, if any, formed for catechetical or other familiar instruction, in the doctrines and duties of revelation; also, the frequency with which the service of the Church is celebrated on holy days, Litany Days, or other occasions, in addition to Sundays.

4. That besides the contributions required by the Canons to be reported, there be also included such as have been made for other religious and charitable objects connected with the Church.

5. That the various items of statistics be so arranged, in tabular or other distinct form, as to be easily distinguished from the body of the report, so as to facilitate the drawing up of a tabular view of the statistics of the whole Diocese, a work involving much difficulty, if the items are to be gleaned by the perusal of a full report, instead of being placed together and in prominent view, either at its commencement or its close.

Lastly, I ask the attention of the vacant parishes to the duty laid on their vestries of appointing a suitable person to keep the parish register, and on the wardens to present or forward the annual parochial report.

Benjamin T. Onderdonk,
Bishop of the Diocese of New York.

Meeting of Convention.—There will be divine service and a sermon in Trinity Church, on occasion of the opening of the Annual Convention of this Diocese, on Thursday morning next. Service to commence at *ten o'clock*. A collection will be made in aid of the Disposable Missionary Fund of the Diocese.

German Episcopal Church.—The corner stone of the German Protestant Episcopal Church of St. Timothy will be laid on Wednesday, the 4th of October, by the Rt. Rev. Bishop Onderdonk.

The Reverend the Clergy, the Vestries of the different Churches in the city, the Students of the Theological Seminary, and all interested in the German cause, are invited to meet at St. Mark's Church at 4 o'clock, P. M., to join in the procession, which will move from thence to the site for building in Sixth Street, near Stuyvesant Place.

The Church of the Messiah.—A new church of the above denomination was organized in this city on Wednesday of this week in East Broadway, by the election and incorporation of churchwardens and vestrymen, as by law directed. The Rev. Calvin Colton, rector.

Clerical Change.—The Rev. Ferdinand Rogers, a late graduate of the Seminary, has accepted a call to take charge of St. Paul's Church, Brownville, Jefferson county.

Erratum.—In an acknowledgment in the Churchman of the 2d instant, by the Treasurer of the General Protestant Episcopal Sunday School Union, is printed, "St. James' Church, Jamesville," whereas it should read "St. James' Church, Zanesville," Ohio.

Acknowledgment.—Our grateful acknowledgment is due to several of our friends, both in and out of the city, for their prompt attention to the "Case of Distress," which we mentioned in our paper of the 16th instant. The sum received has been $45 50, which has been paid over to the rector of St. Luke's, to be used at his discretion in behalf of the family. A more particular acknowledgment of the amount received from each contributor is deemed unnecessary, but will be given if required.

List of the Clergy.—The monthly list of the resident clergy of this city will appear in our next. Notice of alterations or additions should be sent to the Press by Wednesday noon.

Mr. Wolff.—We understand that Mr. Wolff, who again occupies this week a portion of our columns, has been admitted to the holy order of Deacons. We shall content ourselves with a simple announcement of the event, which we shall probably be able to give on proper authority in our next.

We are requested to say that the Questions on the Gospel of St. Matthew and the Acts, which have been prepared for the General Protestant Episcopal Sunday School Union, are still in the hands of the Examining Committee; and so are not yet entirely ready for the press. As they will probably soon be received, it has been thought expedient to make arrangements for their publication.

Alexander Knox.—The author of the very judicious article on "Alexander Knox," &c., will accept our thanks. We commend it to the careful perusal of our readers.

Well Done.—The receipts of the Missionary Association, of St. Luke's Church, have amounted during the past year, to the sum of $767,25. The report of the Society will appear in our next.

To Correspondents.

We regret that "Candidus" was not received until so late a time that its insertion would have caused great inconvenience, and possibly have delayed our paper. Some copies of our next paper can be obtained on Friday, the 6th instant, at which time the Convention will be in session. If the author wish, and will signify his wish to us by Monday morning, the piece shall appear in our next.

We regret that we have not been able, this week, to make the use which we intended, of the information from our missionary in Crete. We shall do it in our next.

The same remark applies to the communication respecting Indiana, which will appear in our next.

P. P. in due course.

THE DIOCESE OF OHIO AND THE GENERAL SUNDAY SCHOOL UNION.

Columbus, September 16, 1837.

Rev. and Dear Sir,—In great haste I write to inform you of the noble stand which this diocese has taken in behalf of our General Sunday School Union. Sanguine as I have ever been, in the confidence that Ohio would manifest to the Church her strong attachment to a cause so worthy of her support, and so directly promotive of the increase of knowledge and piety in the younger portion of our communion, yet my liveliest expectations have been surpassed in the high ground which she has this day assumed by the decisions of her Convention. Ohio has truly "witnessed a good confession." She has lifted up a standard for "gospel *truth*, gospel *order*, and gospel *holiness*," which will make her name glorious, and her praise to be heard in all the Churches. A voice has gone out *from the West*. Long may it be heard! Far may it spread!

In anticipation of the meeting of Convention, the Special Agent visited as many churches as the time would permit, and, after presenting the claims of the Union, received contributions to its funds, and was happy to find a strong and general sentiment in favor of the immediate establishment of one or more depositories.

The Convention having organized on Thursday, the 14th instant, proceeded to business in the afternoon, and terminated its sittings this day (16th) before evening. The whole session of this ecclesiastical body has been one of great and unusual interest, as well as of admirable unanimity; and the aspect in which the Protestant Episcopal Church has appeared throughout the frequent services which have been held, and the spirit of warm and affectionate intercourse which has been visible to all observers, *must* have a strong and permanent effect on this community, in illustrating the true character of the Church, and in diminishing the amount and the violence of that hereditary prejudice which, in Ohio, as well as elsewhere, has given to the eye of judgment a strange obliquity of vision in many who, we doubt not, *intend* to serve the Lord Christ.

I do not wish to forestal the journal by recording the doings of this Convention, but will merely give you a hasty sketch of such transactions as have related to our Sunday School Union, knowing how deeply interesting they will be to the friends of the Union.

On Thursday afternoon, on motion of the Rev. Mr. Boyden, of Cleveland, it was

"*Resolved*, That the Rev. Wm. Staunton, Special Agent of the General Protestant Episcopal Sunday School Union, be invited to present the claims of that institution on the support of our Church to the Convention, on to-morrow afternoon."

In compliance with this request, an address was prepared, and delivered before the Convention, in which the views and benevolent aims of the Union were briefly stated. The necessity of the creation of a capital for the institution was urged, and suggestions made relative to the expediency and the propriety of an adoption of measures for the establishment of one or more depositories in the diocese, at such places and by such means as might seem best to the Convention.

On motion, a committee of two clergymen and two laymen was appointed to draft and report *a canon on the subject of Sunday schools.*

The canon being accordingly reported, became the subject of a free and interesting discussion, bearing, in part, on the comparative merits and claims of *our* Union, with those of a kindred institution, to which it was believed, much obligation was due on the part of many churches in the diocese. The Right Rev. Bishop McIlvaine here took occasion, in a most animated and cogent address, to give a full exposition of his views on the question under debate. It would be folly in me, and an act of great injustice to the Bishop, to attempt to give you, by an analysis, any idea of this convincing and masterly piece of argumentation. I hope and trust it may see the light of day, and be given to the Church at large. The Bishop paid a high tribute to the American Union—the highest tribute that candor and truth could ask, declaring himself a firm friend of that institution, and an advocate for the extensive dissemination of its publications. But in drawing a comparison between two institutions, in *one* of which the fundamental position is that of an admission, in all its publications, of *only* those topics on which the great body of Christians agree, to the entire exclusion of every thing constituting a denominational peculiarity, and of *another*, in which, besides the faithful enforcement of the same truths, the distinguishing principles of the Church should also be unfolded, the preference was so manifestly obvious, and the *primary* obligation to support and defend the latter was so incontestible, that with every advocate of the Church, the claims of *our own* Union could stand in no other than a pre-eminent place. The judicious views of the Bishop met with the hearty concurrence of the Convention. There was but one general expression of acquiescence in the justice of that high position which the Bishop accorded to our rising Union. A better testimony of this I cannot give, than by stating that the proposed canon was adopted by (I believe) an unanimous vote.

The first section of this canon (which is now the law of the diocese) provides that at each Convention there shall be appointed a Sunday School Committee, to consist of the bishop, ex-officio, and nine other members of Convention, to which shall be committed "the establishing of one or more depositories—the raising of funds, and the promotion of the cause of Sunday schools in this diocese."

The second section appoints the time and place of meeting.

The third section provides for the election of a Secretary and Treasurer, and requires that at each annual Convention "the Secretary shall submit a report of the transactions of the year, which shall be laid before the convention, and published in the journal, either entire or in part."

The necessary action growing out of the adoption of this very important canon, was the appointment of the Sunday School Committee referred to. This Committee was judiciously chosen with reference to the promotion of a *Northern*, a *Central*, and a *South-western* Depository.

The next step, on the part of the Convention, was to this effect:—

"*Resolved*, That the Sunday School Committee be instructed to inquire into the expediency of establishing depositories of Sunday school books at Cleveland, Columbus, and Cincinnati."

Subsequent to this, a proposition was submitted by one of our zealous friends of the clergy, to enter at once on the raising of funds for those depositories to the amount of $500 for each. A noble evidence of a heart fully engaged in the cause was exhibited in the voluntary offer of this true son of the Church, to pledge himself to the amount of *one hundred dollars*. Surely this should go up "as a memorial before God."

The Sunday school cause being placed, by these acts, under the full sanction and control of the Convention, [illegible] Rev. Mr. Burr.

"*Resolved*, That this Convention have heard with great pleasure the statements made by the Special Agent of the General Protestant Episcopal Sunday School Union, in relation to the objects, purposes, and prospects of that institution, and they hereby recommend said institution to the cordial support of the clergy and members of the Church."

Such is an outline of the events of one of the brightest days the Church in the west has ever seen. It was the first convenient opportunity which had been given for a declaration of opinion on this subject, on the part of this diocese, and for the maturing of plans relative to the designs of the Union. Many of the smaller parishes had, to this time, greatly needed some definite information relative to the main objects contemplated by the Union; and in the absence of this, any very strong movement in its behalf could not reasonably be expected. But when the Union was brought before them in distinct form, so that all might read her character, and follow out her great purposes, and see the bearing of her sound and eminently catholic principles, she was hailed with a cordiality which exhibited the faithfulness and zeal of the diocese in a clear and engaging aspect.

In the course of the Bishop's address, referred to above, an idea was advanced, which was equally just and beautiful, and with which I will conclude this long letter. He considered the Diocesan Depositories as so many radiating centres, from which the light of evangelical truth might shine out in all directions around. A Depository might be a nucleus, capable of indefinite enlargement and increase, by becoming a fixed point to receive and give out the light of the Gospel, in the form of tracts, Prayer-books, Bibles, and religious works, all united together in one, and sending out rays to illuminate and cheer the whole land, till darkness and ignorance should vanish away.

It is hoped that before many weeks the contemplated Depositories will be in full operation, and that the schools of this young and vigorous diocese will receive, from the carrying out of the provisions of the new canon, a beneficial impulse which shall reward the zeal of all who have been instrumental in laying so favorable a foundation for youthful piety, and the training of a new race of sons and daughters to sing the praises of Him who hath redeemed them.

From the New York American of September 25th.

New York, Sept. 23d, 1837.

To the Editor of the Churchman.

Reverend and Dear Sir—I have read, with attention, the paragraph concerning me, found in your valuable paper, entitled "The Churchman," of this day's date. As I believe you to be a *Christian in truth*, and a man of candor, having the glory of Christ's kingdom at heart, I am convinced that you will do me the justice to insert this letter into your paper—especially as I am a stranger in this happy land, and have come here, not for the purpose of seeking pecuniary assistance, but for the purposes of recovering my health, of publishing the Gospel to Jew and Gentile, of inquiring into the origin of the Indians, and of being refreshed by Christian communion; nor only so, but also receiving the brotherly and kind counsel of Christians more advanced in Christian experience than myself.—Verily, I am not come here to excite *contention* between brethren, but to give the right hand of fellowship to all, of all denominations, who love the Lord Jesus Christ in sincerity and truth. However, you state several things as facts, to which I undertake herewith to give a categorical answer.

1st. You state, "*Mr. Wolff was once a believer in Mr. Irving's mission, and his gift of tongues.*"

I answer to this, *unequivocally* and *decidedly*, that you are, *in this respect*, totally mistaken, and I challenge you hereby to produce one single document by which you can prove this assertion. I, on the contrary, can appeal to my declaration, published in the Globe of London, in the month of September, 1835, in which I distinctly stated that I disavow all belief in the delusions

of my most excellent friend Edward Irving, and most especially respecting the *unknown tongue.* I also can appeal to the testimony of the Rev. Mr. Whittingham, of this city, that I showed to him, when at Malta in 1834, a letter which I had written to my friend John Bayford, Esq., one of Irving's school, in which I decidedly stated that I believed them to be in delusion. I can further appeal to the testimony of Sir Thomas Baring, Baronet, in whose hands is to be found the original correspondence carried on between Mr. Drummond and myself, in which correspondence I decidedly told my old friend Mr. Drummond, now a chief leader of Irving's party, that the present delusion of his friends regarding their unknown tongues, will end in a transition either to Infidelity or to Popery,—and this declaration of mine led to a sad rupture between Mr. Drummond and myself. The Rt. Rev. Bishop M'Ilvaine, of Ohio, dined with me at the table of Sir Thomas Baring, in company of Bishop Ryder, and Sir Thomas will probably have made him acquainted with my views on the subject of Irvingism. My friend Walter Cresson, of Philadelphia, who lately came from England, was there informed by the Rev. William Dodsworth, a gentleman who stands high in the Church of England, that I had openly protested against the delusions of Irving: and he also heard the same thing from Mr. Drummond himself, a chief leader of Irving's party.

If I had been a believer in "Irving's Mission," and "the unknown tongues," I never would have been invited by the London Jews' Society, in the month of May, 1835, to advocate the cause of missions in Exeter Hall, in the presence of 4000 people, and among them the Bishop of Ohio, who, at that time, desired that I should be introduced to him; nor could I, as an Irvingite, have accepted such an invitation of a missionary society, which the Irvingites declare to be Babylon. My correspondence with Mr. Drummond has also been read by the Rev. Messrs. McNeile and Bickersteth; by Lord Mandeville and Washington Phillipps; by Dr. Chalmers, the Rev. Mr. Cunningham, of Harrow, the late Mr. Simeon, Mr. Stuart, &c. Further, if I had been an Irvingite, Mr. Simeon would never have gone from Cambridge to London for the express purpose of taking me with him to Cambridge, in order that I might have an opportunity afforded me to address the students of the university.

But whilst I hereby disclaim, *in toto,* the character of a believer in the prophetic mission, or the unknown tongues, of Irving, I owe it to the character of my departed friend to declare openly, that I believe him, (Mr. Irving,) in spite of his errors, to have been a very holy man—*a sun covered with some clouds*—and that many of his enemies bothered him into errors; and I hope to see my erring brother in heaven.

2. You state "something, too, we have seen, though we cannot just now put our hands on the proof, of his supposed power of miracles and belief in natural magic."

To this I answer simply: my views respecting miracles, and respecting the manner in which the LORD convinced me that his arm is not shortened, and how I have seen magicians in the East, as described in Scripture, are stated in my printed journal, now about to be republished in America, copies of which are deposited in all the libraries of the different missionary societies at London, and which in one month went through two editions, and has been translated into German by Dr. Blumhardt, and into French by the friends of missions at Paris.

3. You say that I have "discovered a new method of argumentation with the Jews."

You allude to my belief in the *literal fulfilment of prophecy.* I answer: this belief of mine, Sir, is not *a new* discovery. It was taught by Justin Martyr, and made use of in his conversations with Trypho, the Jew. It is a belief, a doctrine, holden by Irenæus and Papias; a doctrine of which Jerome, one of the chief of its early opponents, said, that it was believed "by many holy men."

4. The abstract which was given to you, of my lecture in the Tabernacle, was partly correct, partly erroneous; for I believe that distinct places will be appointed for heaven and hell; and I *do not* believe that "the only punishment of the wicked will be remorse of conscience;" but, as far as I can remember, I said that "the fiery flood below shall encircle the agonizing souls, whilst they shall see the blessed exalted to glory." That I did not undertake to notice objections is true, fully true; for I merely stated *what the Scripture says,* and I am not wise above what is written. I have nothing to do either with Dr. Goode, or with the rules of Newton, Clarke, and Locke. I leave it to natural historians to examine the organization of the lion, and settle it whether the Bible speaks truth when it says he "shall eat straw like the ox." For me it is enough that the LORD has said it.

5. With regard to the letter published at Calcutta, I answer only this: I was attacked in India by an infidel, who reported that Luther and Colonel Gardiner had been blasphemers, for the one had asserted that he had spoken with the devil, and the other that he had visions. I replied, "Why should it be impossible with GOD to permit the devil to tempt the one in a supernatural manner, and allow the other to be visited with a heavenly vision?" That same infidel then connected with his objections against Luther and Gardiner, the assertion of the non-existence of possessions of devils. I then stated to him, that I myself had seen in the East people whom I believed to be possessed of the devil, and that I had had personal experience with regard to visions, resembling that of Gardiner. "But I do not like," I observed to him, "to publish them; for though they strengthened me, they will be no proof to others, and may induce a prejudice against my publication of the Gospel." The infidel, however, was pleased to publish our private conversation, in a distorted manner. I therefore made the whole public; and I cannot, nor indeed do I wish to retract what *I have written.* However, I have not hitherto proclaimed Joseph Wolff or his visions, but JESUS CHRIST, and him crucified, and his return in the clouds of heaven, in glory and in majesty. Whether I am right or wrong in regard to my literal interpretation of prophecy must be determined, not by any letter written at Calcutta, but by the grammatical construction of Holy Writ, and by the interpretation of its figures and symbols, for the purpose of bringing out of those figures and symbols, not a *Platonic mysticism,* but the corresponding physical, historical, and literal meaning. For myself, whatever may be thought or said of *me,* is of little importance. I am come to America without coveting the money, the favor, or the praise of any one. I am come to serve CHRIST in the Gospel. You surely do not wish to prevent me from so doing; for then you would have to answer it before GOD. For my part, I shall continue to proclaim the glad tidings of salvation as long as truth shall be within me.

JOSEPH WOLFF, Missionary.

From the New York American of the 26th instant.
To the Editor of the New York American.

Dear Sir,—The article in your paper of yesterday signed, "Joseph Wolff, Missionary," requires from me a brief notice.

In the Churchman of the 23d instant, I remarked that "Mr. Wolff was once a believer in Mr. Irving's mission, and his gift of tongues." This statement I made on the authority of the following article, which appeared in the New York Observer of January 10th, 1835.

MR. WOLFF, THE MISSIONARY.

The following account of this extraordinary individual is contained in a letter from Mocha, in the Persian Gulf, written by a traveller who accompanied him during some portion of his wanderings:—

"I now proceed to give you my opinion of Mr. Wolff, who is considered a prophet by one party, a madman by the other. He is neither. Mr. Wolff is undoubtedly an enthusiast. In person he is middle-sized, of plain, but not unpleasing features; and he wears bushy whiskers, uncombed locks, and has a peculiar frown. He is, however, of a mild and pleasing disposition, with a smile of good-nature continually overshadowing his countenance. His temper is that of unmixed good-nature; he listens complacently to all who choose to address him. He is an entertaining table companion, loves good cheer, abounds with solid information, can give and take a harmless joke, and in the oddities of his ways affords a lasting source of amusement. Although the master of fourteen languages, and extremely well versed in scripture lore, he has no original genius, and but little taste for the arts and sciences. In fact, he looks upon worldly acquirements as derogatory to the Christian religion. He, however, betrays a partiality for the poetry of his countrymen, appreciates the beauties of Milton, gives a qualified praise to Shakspeare, and quotes largely from French and Italian poets, having a very retentive memory. With regard to sect, Mr. Wolff, strictly speaking, belongs to none, although he has an evident bias to the Church of England. He loves High Churchmen, and advocates the divine right of kings; he is likewise zealous on behalf of missionaries. Initiated into Christianity by Catholic doctors, he retains some of the old leaven in his composition, and is far from being in a state of open hostility with the Romish religion. He is incapable of conducting a religious controversy, being of a nervous temperament, and infallible in his own opinion, an egotist in scriptural knowledge, his arguments are too rambling and desultory to be convincing—he would rather bear down his adversary by his learning than by the light of reason, and he has no other idea of the interpretation of Scripture than his own, and therefore condemns without qualification. He has a firm conviction of the truth of Mr. Irving's mission, and in his gift of tongues. Mr. Wolff is fond of drawing a parallel between himself and St. Paul. In principles he professes to be a rigid tory, and condemns without reserve all those opposed to him. In his preaching, he draws the attention of the audience to him, and I have at times felt the simplicity of his appeal. I know he feels what he says, and his sincerity and learning amply compensate for his want of eloquence; he combines the learning of a rabbi with the simplicity of a child, and with all his eccentricities I believe him to be a good father and a good Christian; next to his GOD he loves his wife and child."

The above description is evidently no caricature.—It is impartial and discriminating; minute, and, as I am informed, generally correct. It will, therefore, I trust, be deemed sufficient to have authorized the assertion in the Churchman, and to vindicate me from the imputation of any unkind feeling towards Mr. Wolff, which in truth I do not entertain. Whether the writer at the time he made the assertion had satisfactory proof of its correctness, is a point which I have neither the means to ascertain, nor the inclination to examine. For, in my own judgment, Sir, the importance of any inquiry into Mr. Wolff's belief is superseded by the following further extract from the New York Observer of the same date, which I must beg the favor of you to insert. The genuineness of the letter contained in it, the writer in your paper of yesterday does not deny; but says, in reference to its statements, "I cannot, nor indeed do I wish, to retract what *I have written.*"

Extraordinary Fanaticism—the Missionary, Wolff.—We find the following letter in the Calcutta Journal. The writer is Mr. Wolff, the converted Jew, who left this country for India, as a missionary, two or three years ago.

"To the Public in general."

"Dear Friends,—Having now taken leave, and I hope for ever, of Mr. Burnes, I would consider myself to be dishonest, by not laying before you the whole of the circumstances to which Mr. Burnes alludes, with regard to my frequently casting out devils. I told him the following fact: In the year 1828, when I left with my wife the city of Cairo for Jerusalem, one night, when sitting in our tent, and the Arabs near the fire, one of them, Haj Alli by name, was talking. While he was talking, a horrid voice came out of him; it was like the voice of the tormented spirits in hell. I asked the Arabs, 'What is this?' Arabs. 'The devil.' My wife trembled all over. One of the Arabs said to the devil, 'In the name of Mohammed, the prophet of GOD, be silent.'

Devil. I don't know Mohammed, Mohammed is a pig.

Myself (to the devil.) In the name of JESUS be silent.

Devil. Who is near me? Is Elijah near me?

Myself. In the name of JESUS be silent; and the devil was silent.

The same circumstances happened again the second night; and I silenced him again in the name of JESUS; but as we observed that the Arab was a great blasphemer and a profligate, I made no use of the name of JESUS the third night; but Ahmed, a Bedouin, who became through this circumstance a believer, made use of the name of JESUS, and the devil was silenced.

This circumstance was reported on our arrival at the Gaza, to the governor, who reported it to Abd-Alla Pasha, the late Pasha of Acre.

With regard to my one interview with CHRIST at Bochara, it is as follows: In speaking with Burnes on the subject, at Cabool, I introduced it with Dr. Johnson's and Leibnitz's belief about apparitions, as Paul did Aratus the poet, in Acts xvii. But I need not to do with you, and mention the whole circumstance.

When my mind one evening was very much cast down, having been accused to Gosh Rekie as a Russian, I wept, when suddenly a splendor covered my room, and the voice 'JESUS enters!' thundered in my ears. I saw suddenly JESUS standing upon a throne surrounded by little children, mercifully and kindly looking at them. I fell down, and worshipped, and the vision disappeared. This is the one instance I mentioned to Burnes. But now one similar instance more, which I never mentioned to Mr. Burnes. When arriving at Malta for the fifth time, in the Lazaretto from Macedonia, my mind was very much cast down, for a horrid hypocrite had imposed upon me, I walked about in my room and said, 'I am afraid my whole trial of converting the Jews is in vain; when suddenly my room was transfigured, and I believe I was in New Jerusalem. JESUS CHRIST, surrounded by Abraham, Isaac, and Jacob, and the apostles, walked about in the street. Paul, with a crown upon his head, turned to me and said, if I remember well, these remarkable words:—'Now it is otherwise—you have not such a beautiful crown as myself, but still you have a crown.' The daughters of Jerusalem were devoutly looking out of the windows, saying, when CHRIST approached, 'Now he has his tabernacle with men.' Some of the saints were looking about and said, 'Who are these ships coming from distance, as the doves to their windows?' The others replied, 'These are ships of England;' and the vision disappeared. I have not proclaimed the circumstances in India before, for the preaching of CHRIST, and not of Joseph Wolff, is my object; but as Burnes has misstated facts, and adds frequent casting out of devils, I thought it necessary to state these points. I have only to add, that, on account of preaching against Mohammed, I was temporarily exiled from Egypt by Mohammed Alli, and Abd-Alli, Pasha of Acre, has accused me to the Porte, and the Janissaries of Adrianople wanted to cut me into pieces, circumstances known to Sir Robert Gordon and Sir Stratford Canning, by which you will perceive the total falsehood of Burnes' assertions with regard to my belief in the pseudo-prophet.

JOSEPH WOLFF, Missionary.

Hyderbad, June 4, 1833."

I should never have thought, Sir, of asking you to obtrude this document on your readers, had not some notice been due to the more coherent letter, under the same signature, in your paper of yesterday. I am, Sir, with much respect, your obedient servant,

THE EDITOR OF THE CHURCHMAN.

INTELLIGENCE.

Episcopal Acts by the Bishop of this Diocese.—Dutchess county.—Wednesday, September 20, confirmed 10 in Zion Church, Wappinger's Creek.

Orange county—Festival of St. Matthew the Apostle, Thursday, September 21, confirmed 23 in St. George's Church, Newburgh.

Saturday, September 23, confirmed 1 in St. James' Church, Goshen.

Eighteenth Sunday after Trinity, September 24, confirmed 14 in St. Andrew's Church, Walden.

BISHOP ONDERDONK'S APPOINTMENTS FOR VISITATION.

Nineteenth Sunday after Trinity, October 1, Greenburgh.

Twentieth Sunday after Trinity, October 8, St. Ann's Church, *New York.*

Twenty-first Sunday after Trinity, October 15, Johnstown, *Montgomery county,* consecration, A. M., confirmation P. M. Tuesday, 17, Little Falls, *Herkimer county,* ordination A. M., confirmation P. M. Thursday, 19, *City of Utica,* ordination, A. M., confirmation, P. M. Friday, 20, New Hartford, *Oneida county,* ordination, A. M., confirmation, P. M

Twenty-second Sunday after Trinity, October 22, Louisville, *Otsego county.* 23, Gilbertsville, ordination A. M., confirmation P. M.

Where ordinations are to take place, the candidates are expected to see that the proper number of Presbyters, two at least, is in attendance.

Where parishes are vacant, the neighboring clergy are requested to make arrangements for officiating in them occasionally prior to the visitation of the Bishop.

Any other services, not inconsistent with punctually meeting the above appointments, will also be rendered with pleasure.

Society for the Propagation of the Gospel in Foreign Parts.—It is doubtless well known that to this Society we are indebted, if not for the very introduction of Protestant Christianity into America, yet certainly for laying the first foundation of the Church of England on this continent; for planting that seed, which, to adduce the similitude of our blessed Saviour, has under which thousands have sought and are seeking their spiritual shelter. The Episcopal Church of the United States, a Church which,—whether we regard its apostolic purity of orders, doctrine, and ritual, the devotedness of its ministers, or the truly Christian unity which marks its collective body in deliberation and in action,—stands among the foremost of Protestant Churches in the world. This flourishing and fast-extending Church looks back, with filial gratitude, to the same fostering Society for the first foundation of its communion. In Nova Scotia and New Brunswick, in Lower and Upper Canada, we owe and acknowledge the same obligation. While in the Diocese of Quebec there are not probably less than 300 congregations of the Church of England regularly served; and while in Upper Canada nearly 10,000 persons are now found to kneel at Church of England altars, and more than that number are probably admitted yearly by the baptismal sign into her fold; it must never be forgotten that it was this Society which planted and watered, while a gracious GOD gave the abundant increase.

In other parts of the world they have laid and are laying the same good foundation. Long has the good work been propitiously begun in the East, and fast, we trust, is it advancing to the fulfilment of the cheering prophecy, that there "the ends of the world shall remember themselves, and be turned unto the LORD." In Africa, too, the joyful sound of the Gospel has been heard; ane through the instrumentality of this Society congregations beneath its burning suns and amidst its arid deserts are breathing their prayers and praises in the moving language of our liturgy.—*The Church.*

The French Jesuits have lately given a very conclusive attestation of the truth of what the General Assembly of the Church of Scotland lately asserted respecting the concentration of Propagandism in the British dominions. A recent article in Gazette de France—a very strenuous advocate of Popery and Carlism—proves two very important points; 1st, that the see of Rome appears to regard England as worthy at present of absorbing all her attention, and as calling for her undivided efforts; 2dly, that the continental leaders of Popery feel it indispensable to keep up the drooping spirits of their rapidly diminishing adherents, by holding out to them the delusive expectation of England becoming actually a Popish country. Now, though in one sense we may smile at the latter idea, it merits a more serious consideration, whether we are to regard the detail given of Rome's formidable exertions in England with indifference? The last paragraph of the article conveys the following piece of information:—"The chief editor of the Dublin Review, Mr. Quin, has resigned that office, and taken a civil situation in the West Indies. Mr. Tierney, a priest, and chaplain to the Duke of Norfolk, at Arundel, has offered his services for the Review.—Dublin Record.—The "Dublin Record" further calls on Protestants to look to this, and to look also to the fact that Dr. Bowring has placed a notice of motion in the order-book of the House of Commons, for a renewal of the unconstitutional intercourse between the court of St. James' and the see of Rome.

British Magazine.

We learn from the West India papers, that the beautiful island of Juan Fernandez—the island of the far-famed Robinson Crusoe—was swallowed up by the recent earthquake which destroyed a great portion of Chili, in South America.—*Southern Churchman.*

Confirmation.—On Sunday morning last, at the Commissioners' Hall, Kensington, occupied as a place of worship by Emmanuel Church, Bishop H. U. Onderdonk confirmed nine individuals; five males and four females.

Episcopal Recorder.

CALENDAR.

OCTOBER.

1. Nineteenth Sunday after Trinity.
8. Twentieth Sunday after Trinity.
15. Twenty-first Sunday after Trinity.
18. Feast of St. Luke the Evangelist.

NOTICES.

The Annual Convention of the Protestant Episcopal Church in the diocese of New York, will be held at Trinity church, in the city of New York, on Thursday, the 5th day of October, 1837. The Convention will be opened with divine service and a sermon, at 10 o'clock, A. M.

By order of the Bishop.

FRANCIS L. HAWKS, Sec'y of the Convention.

In obedience to the canon, the Secretary calls the attention of the churches to the fourth section of Canon II., which is as follows:—

The appointment of a lay deputy to the Convention of this diocese shall be certified in writing by the rector of the parish of which he is a representative, or by one of the wardens, or by the clerk of the vestry of such church: and no other certificate of the appointment of any lay deputy or deputies to the Convention of this diocese shall be allowed or received; and no lay delegate shall be entitled to a seat in the Convention unless he be entitled to vote for wardens and vestrymen of the church which he is appointed to represent.

The annual meeting of the Corporation for the relief of widows and children of deceased clergymen of the Protestant Episcopal Church for the state of New York, will be held in Trinity church, in the city of New York, on the 6th day of October, at 7 o'clock, P. M.

SAMUEL SEABURY, Secretary.

The (Utica) Gospel Messenger is requested to copy the above notice.

The Board of Managers of the Education and Missionary Society of the Protestant Episcopal Church in the state of New York, will hold stated meetings at the Sunday school-room of St. John's chapel, at half past 7 o'clock on Tuesday evening next, and also on the evening of the day next after the adjournment of the next Annual Convention of the Diocese, unless such adjournment happen on Saturday, in which case the meeting will be held on the evening of Monday following.

The annual meeting of the Society will be held at the same place and hour, on Wednesday evening next, at which time an election will be held for the ensuing year.

The anniversary of the Society will be celebrated at St. Thomas' church, on Thursday evening next, at 7 o'clock.

G. G. VAN WAGENEN, Rec. Secretary.

New York, Sept. 28, 1837.

ANNIVERSARY CELEBRATION.

At St. Thomas' church, on Thursday evening next, the 5th of October, at 7 o'clock, will be held the anniversary celebration of the Protestant Episcopal Tract Society, New York Bible and Common Prayer-book Society, and Education and Missionary Society of the Protestant Episcopal Church in the state of New York.

The attendance of the members of the Convention, the congregations of our churches, and all the friends of these societies, is respectfully invited.

A collection will be made in aid of the funds of the Protestant Episcopal Tract Society, much needed to enable its supplying an immense demand for the valuable tracts throughout the United States.

By order of the Committee of Arrangement.

THOMAS C. BUTLER, Chairman.

New York, Sept. 28, 1837.

NEW YORK BIBLE AND COMMON PRAYER-BOOK SOCIETY.

A meeting of the Board of Managers of this Society will be held at St. John's Sunday school-room, on Tuesday next, the 3d of October, at 7 o'clock, P. M., when the annual report is to be submitted by the Committee.

HENRY E. DAVIES, Recording Secretary.

New York, September 23, 1837.

PROTESTANT EPISCOPAL TRACT SOCIETY.

A meeting of the Board of Trustees will be held at the Sunday school-room of St. John's chapel, on the evening of Tuesday next, the 3d of October, at 8 o'clock, at which time the Committee are to submit the annual report.

PIERRE E. F. MCDONALD, Secretary.

New York, September 28, 1837.

☞ The Church of the Messiah worship at 71 Division street, at half past 10 A. M., and half past 7 P. M., every Sunday.

ACKNOWLEDGMENTS.

FOREIGN MISSIONS.

The acting Treasurer has further to acknowledge—Received by the hands of Major Thomas Childs, U S A, from Major Ashby and Lieut J R Irwin, for Greek Missions, $10 (for Key West, paid to Domestic Treasurer 10)—10. Remitted by Benj Howard, Esq. Boston, from ary Society, being the first instalment of $500 towards the Mission to Africa, per G T Fox, jun, Esq, Treasurer, $100. Received by the hands of the Secretary and General Agent, from Reuben T Thom, Esq. Fredericksburg, Va, second payment of the G and H Scholarship, in Mrs Hill's school, Greece, $60; and contributed by Ellen B—, a little girl, for Mrs Hill's school, 76 cents.—Total receipts, $270 76.

CHARLES J. ALDIS, Acting Treasurer,
September 28, 1837. Bank of America.

EDUCATION AND MISSIONARY SOCIETY.

The Treasurer of the New York Protestant Episcopal Education and Missionary Society acknowledges the receipt of the following sums, viz.

Missionary Disposable Fund.

August 29, 1837.—Received offerings of St Clement's church, N Y,	$5 12
Collection Trinity church, Fayetteville, Onondaga county,	7 00
September 1.—Received collection in St John's church, Medina,	10 00
September 14.—Received collection in Zion church, Onondaga Hill,	10 00
Of Rev A H Crosby, rector of St John's church, Yonkers, being a part of an amount collected by him from his congregation,	92 00
September 15.—Received from the Christian offerings of Trinity church, Utica,	50 00
September 25.—Received church offerings of St Clement's church, N Y,	10 03
September 26.—Collection made in the Church of the Ascension, on Sunday, 24th inst, sermon by Rev M Eastburn D D,	202 65
	$386 85

General Disposable Fund.

September 16.—Received from the Female Education and Missionary Society of St George's church, Flushing,	$186 15
September 25.—Received collection made in St Mark's church, in the Bowery, on Sunday, 24th inst, sermon by Rev H Anthon D D,	234 06
September 26.—Received collection made in St Thomas' church, N Y, on Sunday, 24th instant, sermon by Rev F L Hawks, D D,	184 55
	$604 76

BENJ. M BROWN, Treasurer.

September 27, 1837.

The Treasurer of the General Theological Seminary of the Protestant Episcopal Church in the United States, has the pleasure to acknowledge the receipt of the following collections towards the endowment of the Professorship of Pastoral Theology and Pulpit Eloquence, viz.

By the Rev Geo S Porter, in the counties of Chatauque, Cattaraugus, Allegany, and Steuben, on account, $20. By the Rev M Whiting, in the church at Manlius, 5 37. By the Rev F M Whitesides, from Mr Holbrook, 5; from Mr Gould, 5—10.—Total $35 37.

EDWARD R JONES, Treasurer.

September 27, 1837.

EIGHTH AVENUE SUNDAY SCHOOL.

The subscriber, as Treasurer, gratefully acknowledges the receipt of the following donations towards the erection of a suitable building for a place of public worship, viz.

D A Cushman $25; a little boy 1 50; cash 1.

R. SPENCER, Treas. of Build. Com.

Donations may be left at the Protestant Episcopal Press, 28 Ann street; Messrs. Swords, Stanford & Co., 152 Broadway, or with any of the following persons, members of the Building Committee: John Smith, Thirtieth street, between Seventh and Eighth Avenues; J. A. Spencer, 100 Twentieth street; Alonzo R. Cushman, 188 Pearl street, or Ninth Avenue.

The building has been commenced: shall it be finished?

NEW YORK BIBLE AND COMMON PRAYER-BOOK SOCIETY.

The Treasurer acknowledges the receipt of fifty cents from Mr J W Conrow, of Manetourvoe, Wisconsin Territory. Also, ten dollars from the Rev W F Walker, rector of Christ church, Troy, N Y.

THOMAS BROWNING, Treasurer,
September 27. 77 Maiden lane.

PROTESTANT EPISCOPAL TRACT SOCIETY.

The Treasurer acknowledges the receipt of five dollars, a donation from a member of Trinity church, Utica, through the Rev P A Proal.

THOMAS BROWNING, Treasurer,
September 27. 77 Maiden lane.

MISSION CHURCH OF THE EPIPHANY.

The subscriber, as City Missionary, takes great pleasure in acknowledging the receipt, through the Protestant Episcopal Press, of a valuable bundle of garments for the poor, from a lady of St Mark's church.

LOT JONES, 192 Allen st.

PRESS DEPOSITORY.

NO. 28 ANN STREET.

Letters have been received at the N. Y. Protestant Episcopal Press, during the week ending Sept. 27, from the following persons, viz:

Rev R A Hallam—Postmaster, Brownville—J M Moore, with remittance—H L Noble—Bell & Entwistle—Postmaster, New Haven.

Received by the Gen. Prot. Episc. S. S. Union.

Charles Stimpson, jun—Rev R A Hallam, with remittance—Rev G W Natt, with remittance—Rt Rev Bishop Kemper—Rev Wm Staunton.

PACKAGES FORWARDED

BY THE PROTESTANT EPISCOPAL PRESS AND EPISCOPAL SUNDAY SCHOOL UNION,

From September 20, to September 27, 1837, inclusive.

Bell & Entwistle, 1 package, Alexandria, D C, schr Potomac, Sturges & Clearman's Line. Stephen Reed, 1 package, Red Hook, steamboat Westchester. I Tiffany, Utica, 1 package, towboat Troy, for Troy. Belknap & Hamersly, 2 packages, Hartford, Ct, steamboat Bunker Hill. Rev G W Natt, Belfonte, Pa, 1 package, left at Western Hotel.

SELECT BOARDING AND DAY SCHOOL FOR YOUNG LADIES.

208 GREENWICH STREET.

Mrs. GOULD respectfully informs her friends and the public, that on account of the depressed state of business, she offers the most desirable instruction at the following reduced terms.

She is prepared to receive into her family three or four young ladies, to whose comfort, morals, and proper deportment special attention will be paid.

She employs gentlemen of the first talent in the various departments, and spares no pains nor expense to advance the interests of those who honor her with their patronage.

The discipline of the establishment is mild and affectionate, and great attention is given to the manners and easy deportment of the young ladies.

TERMS FOR BOARDERS.

	Per quarter.
Board, and English and French Tuition,	$50
do under eight years of age,	40
do do day board,	12
do do washing,	6

Each scholar must find her own bed, bedding, napkins, and spoons.

TERMS FOR DAY SCHOLARS.

First department,	$10
Second department,	8
Third department,	6
Piano,	15
Harp,	20
Use of Piano,	3
Use of Harp,	4
French,	6
Dancing,	12
Drawing,	10
Stationary,	1
Fuel for the season,	2

In the second department, the rudiments of French will be taught without any extra charge—a quarter's notice to be given before the removal of any pupil, or payment of a quarter required. First quarter payable in advance.

The following gentlemen have kindly permitted Mrs. G. to refer to them:—

Right Rev. Bishop Onderdonk, Rev. Dr. Berrian, Rev. Dr. Eastburn, Rev. Dr. Hawks, Rev. Dr. Schroeder.

s30 3t*

The Rev. MOSES MARCUS, B. D., with the advice of some of the city clergy, announces his intention to conduct a private class, for the purpose of giving instruction in Hebrew to such persons as may be desirous to acquire a knowledge of the sacred languages.

References are permitted to be made to the Rev. Wm. Berrian, D. D.; the Rev. Manton Eastburn, D. D.; the Rev. Francis L. Hawks, D. D.; and the Rev. Samuel Seabury, D. D.

Terms of instruction, and further information, may be obtained by addressing Mr. Marcus, either at the Episcopal Press, 28 Ann street, or at Messrs. Swords, Stanford & Co., 152 Broadway. s30

CHRISTOLOGY

Of the Old Testament, and a Commentary on the Predictions of the Messiah by the Prophets; by E. W. Hengstenberg, Doctor of Philosophy and Theology, and Professor of the latter in the University of Berlin: translated from the German, by R. Keith, D. D., Professor in the Protestant Episcopal Theological Seminary of Virginia, just published, and for sale here. s30tf

TO PARENTS.

A lady, formerly from London, being accustomed to tuition, wishes for a situation as governess in a family. She is competent to teach all the branches of an English education, the rudiments of French and Music. No objection to go south. The most satisfactory references will be given, and required. For further particulars please address, postpaid, to A. H. T., box 236 lower post-office.

s30 1t*

EPISCOPAL TRACTS.

The public are informed that the Press have now on hand a complete assortment of Tracts, which they will furnish in large or small quantities, on the most liberal terms.

All orders for tracts should be addressed to the office of the Protestant Episcopal Press, 28 Ann st. s30

INSTRUCTIONS ON THE PIANO FORTE.

A young lady who can give the most unexceptionable references as to character and professional abilities, would [illegible] Sherman, Agent, 28 Ann street, New York. s30

A GENEROUS ACT.

Just published, by an individual, ZERAH, THE BELIEVING JEW, *in aid of laying the corner-stone of Jesus' Church* a Protestant church in the valley of the Mississippi. The entire avails of the above work will be devoted to the Domestic Missionary cause. The publication may be obtained of the

Protestant Episcopal Press,	28 Ann street, N. Y.
Swords, Stanford & Co.	Broadway.
C. Shepard,	do.
D. Appleton & Co.	do.
G. & C. Carvill,	do.
Doolittle & Vermilye,	262 Greenwich st.
Thomas Latimer,	Philadelphia.
Charles Stimpson, jun.	Boston.
Weeks, Jordon & Co.	do.
Sidney Babcock,	New Haven.
A. E. Miller,	Charleston, S. C.
Oliver Steele,	Albany, N. Y.
Z. Clark,	Troy.

It is hoped that the embarrassed state of the funds of the Domestic Missionary Society will induce the above agents to urge the distribution, and remit the amount of sales, as soon as completed, to Louis Sherman, 28 Ann street, New York, who is duly empowered by the author to settle the same and pay over the amount to the Treasurer.

EPISCOPAL SEMINARY FOR YOUNG LADIES BURLINGTON, VERMONT.

This school is of a strictly family character. The pupils are placed under the regulations and enjoy the privileges of a well-ordered family. The situation is healthy and pleasant; and the school is limited to twenty-five pupils. At present there are a few vacancies. For board, washing, and instruction in all the branches of an English education, the terms are 175 dollars a year; and the whole charge, including Drawing, French, Spanish, Italian, Music, stationery, and the use of books, apparatus, &c., will be 300 dollars a year.

A lady is wanted to teach music in this school, and one who can speak French will be preferred. A liberal compensation will be given, and the best testimonials will be required. References and communications may be made to the Rev. J. F. Schroeder, D. D., to J. W. Mitchell, Esq., 63½ Cedar street, or to the Rev. S. A. Crane, Principal, Burlington, Vt. s1 4w

PROTESTANT EPISCOPAL TRACT SOCIETY.

FOR SALE AT THE DEPOSITORY.

The tracts neatly half-bound in calf, in distinctive volumes, narrative, practical and devotional, Church principles, doctrinal and controversial, including Episcopacy Tested by Scripture, with all the Presbyterian reviews and answers thereto. The whole variety of tracts in pamphlet form.

The extensive and increasing demand for its valuable tracts throughout the United States, requires the liberal contributions of the clerical and lay friends to the institution, to enable their distribution coextensive with the wants, to meet the existing engagements of the society and the publishing several tracts of religious interest, that have been adopted by the Board of Managers.

Donations, and subscriptions, and contributions from auxiliaries, will be gratefully accepted by

THOMAS BROWNING, Treasurer, 77 Maiden lane, or
THOMAS C. BUTLER, Agent, 28 Ann st., up stairs.

August 6.

THE CHURCHMAN'S ALMANAC FOR 1838.

The second edition of the above is this day published. It contains within the compass of 36 closely printed pages, besides the usual calendar and celestial phenomena, various items of useful information, and condensed views and statistics of the present state of the Church and her institutions, together with *an alphabetical list of all the clergy of the Protestant Episcopal Church in the United States.*

It is furnished with much additional intelligence, peculiarly interesting to Churchmen.

Price, six and a quarter cents the single copy: considerable reduction by the quantity.

Orders are respectfully solicited, especially from the clergy, Sunday schools, and parishes. The Almanac has in some instances, exerted a most happy influence in behalf of the Church, and may be very usefully circulated as a tract. Address

LOUIS SHERMAN, Agent,
Sept. 9. 28 Ann street, N. Y.

TYNDALE.

The New Testament of our LORD and Saviour JESUS CHRIST; by Wm. Tyndale, the martyr. The original edition, 1526, being the first vernacular translation from the Greek; with a Memoir of his Life and Writings, by J. P. Dabney. American edition, just published, and for sale at the New York Protestant Episcopal Press, 28 Ann street. s23tf

PEW TO LET.

Pew No. 85 in St. Paul's Chapel: new cushion and green desk cloth; in centre aisle, and eligibly situated. For further particulars enquire of Louis Sherman, Agent of S. S. Union, 28 Ann street. s23

CUDWORTH'S INTELLECTUAL SYSTEM OF THE UNIVERSE, &c. &c.

The first volume, royal 8vo, just publishsd and for sale, at the New York Protestant Episcopal Press, 28 Ann street. s23tf

THE GENERAL PROT. EPIS. SUNDAY SCHOOL UNION

Has this day published a work entitled "The Young Christian's Pocketbook, or Counsels, Comforts, and Cautions, conveyed in short sentences."

FOR SALE,

A fine-toned Organ, suitable for a small church. Apply to Mr. Louis Sherman, office of the Episcopal Press. s23

CATALOGUE OF BIBLES, PRAYER-BOOKS, &c.,

Published and for sale by the

N. Y. PROTESTANT EPISCOPAL PRESS, NO. 28 ANN STREET.

Prayer-books.—Folio Prayers, splendidly bound; quarto do. Turkey morocco, gilt edge; do. do. roan, plain edge; 8vo do. Turkey morocco, gilt edge; do. do. roan, plain edge; do. do. calf, gilt edge; do. do. do. plain edge; do. do. sheep, stamped; do. do. do. plain; do. do. Society edition, roan, plain edge; do. do. do. do. sheep, do.; 12mo do. Turkey morocco, gilt edge; do. do. roan, gilt edge; do. do. calf do.; do. do. do. plain edge; do. do. roan do.; do. do. sheep, marbled edge; do. do. do. plain do.; 18mo do. Turkey morocco, gilt edge; do. do. colored calf, do.; do. do. roan, gilt edge; do. do. calf do.; do. do. do. plain edge; do. do. roan do.; do. do. sheep, marbled edge; do. do. plain edge; do. do. do. not lettered; 32mo do. Turkey morocco, gilt edge; do. do. London arabesque do.; do. do. colored calf do.; do. do. roan, fine gilt do.; do. do. do. gilt do.; do. do. do. common do.; do. do. do. plain edge; do. do. calf do; do. do. do. gilt edge; do. do. sheep, plain edge; do. do. tucks, gilt edge; 18mo Bible and Prayer-book, bound together, Turkey morocco, extra gilt; do. do. do. calf, gilt edge; do. do. do. calf, plain edge.

Psalms and Hymns.—8vo Psalms and Hymns, Turkey morocco, gilt edge; do. do. colored calf, gilt edge; do. do. roan, plain edge; do. do. calf do.; do. do. sheep and muslin; 12mo do. morocco, gilt edge; do. do. roan, plain edge; do. do. calf do.; do. do. sheep or muslin; 18mo do. do. Turkey moroc., gilt edge; do. do. roan, 1 line; plain edge; do. do. common do.; do. do. muslin or sheep. 32mo do. colored calf, gilt edge; do. do. roan, do; do. do, do. plain edge.

Bibles.—Royal 18mo Bibles, Turkey morocco, gilt edge; do. do. common, do. do.; do. do. calf do.; do. do. do. plain edge; do. do. roan do. 1 line; do. do. do. do. common; do. do. sheep do.; do. Testaments, muslin.

American Bibles.—Folio Bibles, extra bound, Turkey morocco; 4to do Baltimore edition do; do do Boston do; do do roan, gilt; do do sheep, colored; do do do plain; 8vo do do do.

English Bibles.—Bagster's Comprehensive Bible, royal 4to, Turkey morocco, extra; do do half Russia; 4to do Turkey morocco, extra; imperial 4to do; royal 8vo Bibles, Collingwood's Oxford edition; do 4to do do; 18mo do Greek and Latin do; do do Latin and English; do do plain, English; do Bagster's Polyglot Bibles, plain, English.

Coit's Arrangement, American,—18mo, morocco extra; do calf, plain edge; do roan do; do sheep do.

Bibles of Fancy Bindings.—18mo Polyglot Bibles, arabesque; do do plain; do do tuck, gilt; 32mo do arabesque; do do colored calf; do do tuck; Polyglot do do; do do do sheep, plain; do Baltimore diamond Bible, extra.

Commentaries.—Patrick, Lowth, Arnald, and Whitby's Commentary, 6 vols., 4to; Mant and D'Oly's Commentary, edited by Bishop Hobart, 2 vols., 4to, sheep, and in calf, in calf, 4 vols.

A Selection of valuable and Theological Works, suitable for Parish and Private Libraries.—Parish Library, 13 vols., half calf; do in boards; Sacra Privata, colored calf, gilt edge; do brown calf do; do muslin; Bright Beams of Light, roan, gilt; Communicant's Companion, calf, extra; do roan, gilt edge; do do plain; do muslin, plain; do half calf do; Blomfield's Manual of Family Prayers, roan, plain edge; do do do muslin do; 18mo Psalms, (only,) muslin; Devotional Sonnets, extra; do silk; do muslin; do half red; Death of the Righteous, half calf; do muslin; History of the Pocket Prayer, roan, gilt; McEllen Tracts, half bound; Meeting of the Travellers; Political Economy, No. 1; Family Devotions, 8vo, by Dr. McVickar, muslin; do 12mo, do do; Early Years of Hobart, do do; Professional Years of Hobart, do do; Memoir of Griffin, do do; Episcopacy Examined muslin; six years of the Churchman, bound in 3 vol., half calf; Farmer's Narrative; McEllen Tracts, 3 vols., paper covers; New Manual of Devotion; Christian's Manual; Cotterill's Family Prayers; Jay's do; Wilberforce do; Bishop Griswold's do; Berrian's do; Nelson's Devotions; Wyatt's Christian Offices, in a variety of bindings; Onderdonk's Family Prayers; Bishop Mead's do; Clergyman's Companion, 2 vols; Pastor's Testimony, by Clarke; Parochiala, by Bishop Wilson; Potter on Church Government; Secker's Lectures on the Church Catechism; Secker on Popery; Slater's Draught of the Church; Steward's Reckoning, by Clarke, Vater's Tables of Ecclesiastical History; Walk about Zion; Wharton's Life and Remains, by Bishop Doane, 2 vols; White's History of the Protestant Episcopal Church; White on the Ordination Offices; Young Disciple, by Rev. J. A. Clarke; Advice to a Young Christian; Bridges on 119th Psalm; Burnet on the Reformation, 6 vols., (London;) Life of Dr. Bard, by McVickar; Chapman's Sermons to Presbyterians; Cooke's Essay; Letters on the Sacrament; Wainwright's Sermons, half calf; Life of St. Paul, boards; Colton's Reasons for preferring Episcopacy; Cruden's Concordance; Life of Fletcher, by Cox; Faber's Difficulties of Romanism; Faber's Difficulties of Infidelity; Gilly's Life of Felix Neff; Gathered Fragments, by the Rev. John A. Clark; McLaurin's Essay on Happiness, by the Rev. Herman Hooker, M. A.; Good's Better Covenant; Russell's Letter's vols. 1 and 2; Popular Infidelity; Hobart's State of the Departed; do Festivals and Fasts; do Companion for the Altar; Hopkins' Christianity Vindicated; do Primitive Creed; do [illegible] to the Scriptures, 2 vols.; Jay's Discourses, 2 vols.; Jones on the Trinity; Keith on the Prophecies; Law's Call; Leighton's Select Works, 1 vol.; Dick's Works; Mosheim's Ecclesiastical History; Milner's Church History; Mourner's Book; Macknight on the Epistles; Newham's Tribute of Sympathy; Bickersteth's Works, 1 vol.; Wheaton's Journal; Evidences of Catholicism, by the Rev. J. B. White; Henshaw's Sheridan; Planck's Introduction; Protestant Jesuitism; Onderdonk on Regeneration; Hawks' Church History; Chalmers' Works, 3 vols.; Howe's Select Works; Griswold's Discourses, sheep; do do muslin; Family Book of Devotion, by Hooker; Wheatly on Common Prayer; Daily Scripture Reading; Hawes' Evening Portion; do Morning Portion; Thornton's Prodigal; Brittan's Apology; Village Testament; Christian Altar; Theological Library, 5 vols.; Wainwright's Church Music; do do do quarto edition; Hopkins' Gothic Architecture; Zerah, the Believing Jew; Evidences of Revealed Religion; Wilson's Lectures on the Evidences of Christianity; Drew on the Soul; Hengstenberg's Christology of the Old Testament; Catholic Union; Guide to Church Fellowship, by Brittan; Christian Antiquities, by the Rev. C. S. Henry, A. M.; the Passion; Life of Bishop Heber, by his Widow, 2 vols. 8vo; Pearson on the Creed; Bishop Seabury's Sermons; Abercrombie on the Church Catechism; Horsley's Sermons, 3 vols.; Eusebius; Hobart's Life and Posthumous Works, 2 vols., 8vo; Hobart on Redemption. s9 3t eow

BOARDING AND DAY SCHOOL IN BROOKLYN LONG ISLAND.

For the instruction of young gentlemen in all the branches of a thorough education, at the Lyceum in Washington street, near Concord. The subscriber having been engaged between 19 and 20 years in the instruction of youth in New Jersey, and in the city of New York, begs leave respectfully to inform his friends, those also of his father, the late Rev. Benjamin Mortimer, of the Moravian Church, New York, and the public generally, that he proposes to open, on Monday, 4th September, a select and permanent school, of the higher order, at the above-mentioned place. He will take a limited number of pupils as boarders in his family, where every attention will be paid to their manners and morals.

References.—Most of the Rev. clergy, of all denominations, Faculties of Colleges, and Principals of Schools in New York and Brooklyn, and all in New Brunswick, New Jersey. Also Wm. Forrest, (firm of Forrest & Mulligan) James Buchanan, Esq., Her Britannic Majesty's Consul for New York, Abraham Mills, Esq.; Robert Adrain, LL. D., formerly Professor of Mathematics of Columbia, and subsequently of Rutgers' Colleges; Joseph Hoxie, Esq; John Johnston, Esq., of the firm of Boorman, Johnston & Co.; Thomas C. Doremus, Esq., and John M. Nixon, Esq. of the firm of Doremus, Suydams & Nixon; Wm. & Geo. Adee, Esqrs.; of the firm of Adee, Thompson & Co.; and John W. Francis, of New York. Zachariah Lewis, Esq, Theodore Eames, Esq., Frederick T. Peet, Esq., Col. Alden Spooner, General Johnson, John A. Lott, Esq., of Brooklyn.

For further particulars, the subscriber respectfully refers to Messrs. Doremus, Suydams & Nixon, or to Abraham Mills, Esq., 114 Sullivan street, New York; to the Lyceum, or to Pearl street, 1st house from Willoughby street, Brooklyn, to BENJAMIN MORTIMER.

s16 6w

VALUABLE THEOLOGICAL WORKS.

Patrick, Lowth, Whitby, and Lowman, on the Bible. A critical commentary and paraphrase on the Old and New Testaments and Apocrypha, by Patrick, Lowth Arnald, Whitby, and Lowman, a new edition, in 6 vols royal 4to. London.

Also, a complete assortment of the writings of *Rev. John A. Clarke,* each work may be had by itself—or complete sets can be furnished.

Bishop Hopkins on the Ancient and Modern Church of Rome. The Church of Rome in her primitive purity, compared with the Church of Rome at the present day; being a candid examination of her claims to Universal Dominion; addressed in the spirit of Christian kindness to the Roman Hierarchy; by John Henry Hopkins, D. D., Bishop of Vermont.

This work is just issued, and will be found most valuable to the student in enabling him to trace the gradual progress of corruption in the "Universal Roman Church."

The press (28 Ann street) have always on hand a full assortment of the standard works of the Church, which are furnished to clergymen and students on the most liberal terms. All important publications relative to the Church received as soon as issued.

August 12.

NEW HAVEN BOARDING SCHOOL FOR YOUNG LADIES,

Miss GILBERT and Miss EDWARDS will have a few vacancies in their school the next term, which, after the summer vacation in September, commences October 1st, and continues to April 14th.

The usual accomplishments are superadded to the English branches, and those who study chemistry and natural philosophy have an opportunity of attending college lectures. Those whose parents are Episcopalians, may attend the lectures and Bible class instruction of the rector and assistant minister of Trinity parish: if of other denominations, they can have seats provided at the other churches.

Their dwelling-house, in an agreeable part of the town having been considerably enlarged within the last year, affords very convenient accommodations.

Reference is made to the Rev. Dr. Croswell, the Rev. Mr. Bennett, to Professor Silliman, and to parents whose daughters are or have been with them.

Their printed terms will be forwarded on application.

New Haven, July 6, 1837. jy15

SPLENDID ENGLISH BIBLES

Of every variety of style, just received and for sale by the Protestant Episcopal Press, 28 Ann street.

POETRY.

For the Churchman.

ODE TO PATIENCE.

When the sky of thought is veil'd in night,
And not one beam of starry light
Is on the spirit cast,
Sweet patience, then, when joys depart,
Thy balmy dews refresh the heart,
Until the night is past.

But when in glory the morning breaks,
In a burst of joy the soul awakes,
And its eager wing
Is fluttering
Against its cage of clay,
Panting to soar
Where evermore
It may glance in the light of day;
Then, like a zephyr from ocean's breast,
Thou dost fan the fevered soul,
Folding its pinions calmly to rest,
With gentle and soft control—
Whispering that 't is some act of love
That keeps it from the realms above.

And thou the handmaid art of hope;
Thy steady power alone can cope
With the tide of dark despair.
Hope hangs afar her beacon-light—
Thou keep'st undimm'd the spirit's sight,
And dost the watching share.

When charity, with willing toil,
Hath cast her seed on rugged soil,
But faint with watching for its shoot,
Doth almost let her flame expire,
Thou fling'st a fagot on her fire,
Breathing the promise of future fruit,
Until the flame to heaven ascending,
Its light through the darkness flings,
The misty veil of the future rending,
When through its openings
Is dimly seen,
On the heavenly shore,
While a tide of ages sweeps between,
The garner'd store
Of glorious fruit that God shall raise;
And still increase, through lengthen'd days,
From the weakest germ that man can sow
On the barren earth below—
His be the praise. C. C. L.

From the Register and Observer.

THE CHURCH.

Sunday! sacred day of rest—
Ever welcom'd—ever blest;
Weekly toils and labors done,
Now we greet with joy the sun.

Hark! the music of the bell
Echoes loud through copse and dell,
Giving note of "meeting time:"
Sweet and cheerful is its chime!

Now we to the church repair,
And we kneel in worship there,
Looking for the promised love
Of our heavenly Friend above.

There the "merciful" are found;
There the "pure in heart" abound:
There the humble and the meek
Mourn the follies of the week.

'T is the place where age and youth
May resort in search of truth—
Truth for man's salvation given—
'T is the pathway then to heaven.

"Two or three," if gather'd there,
Seeking God in praise or prayer,
With devoted, pious mind,
Will his blessing ever find.
To the Church, then, turn thy way,
Sinner—why midst darkness stay?
Dost thou seek a sure abode?
Turn, then, to the house of God.

MISCELLANEOUS.

From English Tracts recently published.

VILLAGE DIALOGUES—NO. II.

NAMES AND CHARACTERS.

Old James Steady—his Grandson, Stephen Standfast, on their return from the hayfield in the evening.

Stephen. I was very glad to hear you talk with those people to-day, Grandfather, for it helps to give me clear notions about true religion, and it may do good to them.

Old Steady. I wish it may, Stephen, but I can't say I am very hopeful about it, because they seem so fond of talking about religion for talking's sake: and mayhap they think they are better able to teach me than I am to teach them.

Stephen. I should be loth to think that, Grandfather, though certainly they do talk sometimes about our having 'only one eye open,' and about their people being 'nearer to the blessed Saviour' than we are, and such like; but, however, I wonder how it is they don't see the truth of such things as you said this morning, which seemed to me as plain as Peter's sermons, or James' epistle.

Old Steady. Why, Stephen, these people are our neighbors, and I don't like to seem to speak amiss of them in any respects; but where the safety of the soul is concerned, I am not the man to hide my real mind, and therefore I should say, that they are apt to bar up that little door, by which all religious truths come in.

Stephen. I don't quite catch your meaning, Grandfather.

Old Steady. Why, to be plain, then, the little door, as I call it, is *humility*—and through that door God delights to send his instructions into the soul; but if any thing should shut to the door, 't is my belief that there's no other way by which he will send his word and Spirit.

Stephen. I suppose this is why the 'lowly,' and the 'humble,' and the 'poor in spirit,' and they who have childlike dispositions have got all the promises about being taught in heavenly things?

Old Steady. To be sure it is, Stephen—'the meek will he guide in judgment, and the meek will he teach his way;' and Satan knows this just as well as you and I, and he turns the little knowledge which they have got to a bad account, by making it puff them up with big notions of self; and wherever these are, they take up all the room in the heart; so that this little humility-door, which opens within, is so close pressed together, (as you may say,) that there's no opening of it, and no getting in, till all the high imaginations be cast out.

Stephen. This is very plain to me; and I can see now that what Isaiah wrote, and the Baptist preached about, 'every mountain and hill being brought low,' means the work which must be done in our hearts, to 'prepare the way' for the Lord Jesus to come in and reveal his glory.

Old Steady. Yes, Stephen, and you will find that the more a man is really acquainted with heavenly things, the lowlier will he be in his own eyes. How wonderfully Paul proves this. He doesn't seem to find the words, 'less than the least of all saints,' and 'chief of sinners,' strong enough to express what he considered himself to be; and yet who was ever so acquainted with the deep things of God as the Apostle Paul? You may easily see he had learned of a Saviour as humble as he was divine. I believe the Holy Spirit draws the picture of Jesus in every believer's heart.

Stephen. I do wish that some of those people, who are always at me for being a Churchman, could hear you speak. There was Sukey Self-please, and Ann Busybody, and some more of them, telling me only yesterday that I should never get on till I joined them.

Old Steady. I am always sorry to hear any thing of this kind of them, Stephen, but I know 'tis too common with them. They must have strange notions of a Churchman's conscience, a Churchman's knowledge, and a Churchman's reasons for the faith that is in him.

Stephen. Why, Grandfather, I never meet them, or work with them, but they are always beginning about their 'means of grace,' and their better way of getting on, and about what they can do in prayer, and such like. I don't let it put me out of humor, but they do seem very fond of running down the Church.

Old Steady. That's right, Stephen; 'Charity is not easily provoked,' but 'beareth all things.' Never mind what is said against your Church as long as it is not true; and if you answer at all, do it in the 'meekness of wisdom.'

Stephen. But I cannot think why they won't let us alone to worship and serve God in our own way.

Old Steady. Stephen, don't you know Paul speaks much of such characters? He saw a good deal of them even in his time, and, as far as I can see, we must expect a world of such goings on in these last days.

Stephen. I should like very much to look at what Paul says about them when we go home, Grandfather.

Old Steady. I'll show it to you now, Stephen, for I've got my little Testament, that Mr. Lovechrist gave me, in my waistcoat pocket. Now, look here—Here's the first, and the third, and the fourth, and the eleventh, and the last part of the fourteenth chapter of his first epistle to the Corinthians, almost all about the divisions, and the puffed-up minds, and the disorderly ways of some of the religious professors at Corinth. I never go by our beehives at home without thinking of such people.

Stephen. But what do you see there that brings this into your mind, Grandfather?

Old Steady. Why, have you never minded that in every hive there are some roving, restless bees, who seem to be getting about, (as one may say,) and tattling, and idling among the rest? And whilst they are doing this, and getting in the way, and jostling those that are at work, I have seen many a good old bee go out, and come back twice over, with his thighs swelled and yellow with his burden; and I'll be bound he brought in more honey in one day than ever they did in a month.

Stephen. This gives me a famous notion of their goings on, and I shall never go by the beehives again without thinking of them.

Old Steady. Oh, you may see more of their ways among the bees, Stephen; for I sometimes fancy that these busybody, running about bees are always talking about their honey, and the shape of their combs, and the cleverness of their workmen; and so trying to entice the bees of the next-door hives to come and join them, as though there was no hive, nor no honey like theirs.

Stephen. Well, I'm sure I don't wish to get out of my beehive to please any body.

Old Steady. Why, as for that, if we like to run on about bees and hives, I could tell them that I was born and bred in the hive of the Church, and that there I find honey as beautiful as that which 'enlightened Jonathan's eyes;' which, Mr. Lovechrist says, means that the refreshment of the honey made his weary eyes brighten again. You may mind too David says that God's word was 'sweeter to him than honey and the honeycomb.'

Stephen. Well, if I don't think that there's Mary Sillywoman on before with a niche of wood on her head. I hear they have been after her a good deal lately.

Old Steady. Ah, I shouldn't wonder; but, however, don't begin that matter yourself, Stephen. 'A nice evening, Mary.'

Mary. 'Tis, bless the Lord! How is it with you, James?

Old Steady. Middlingish, thank you; but these long days the work tries my old stiff joints a little.

Mary. Ah, well, never mind, if you are going the right way. I suppose you have heard that I am thinking about joining the people that have left the Church?

Old Steady. No, Mary, I hadn't; but one hears these things too soon, come when they will. I cannot bid you 'God speed' in this matter.

Mary. Why not? I'm told to 'prove all things, and hold fast that which is good,' you know.

Old Steady. I should like to see you holding fast that which is good; but you seem to me to be letting go a tried blessing for an untried fancy;—and then you call this 'proving all things.'

Mary. Oh, but it hurts me to hear some of the people say at church, 'Take not thy Holy Spirit from me,' when 'tis plain they never had the Holy Spirit.

Old Steady. I should think, Mary, you had better leave God to settle that matter with them, and not be playing the judge in his presence.—Don't you remember the proud Pharisee took upon him to judge the publican? And yet, what a different opinion the Lord Jesus had of the two men! Why, the sound of the words, 'There is no health in us,' and 'Have mercy upon us, miserable offenders,' can scarcely have died away on our lips before you are passing judgment on a fellow-sinner! Consider St. James' question, Mary, 'Who art thou that judgest?' Is this lying low before the throne of God? Is this that shame and confusion of face which every sinner, sincerely confessing sin, must feel? Does this look as though you remembered that your own right to be there is nothing but the divine blood of Jesus?

Mary. Oh, but these people have never been converted, and therefore how can they say those words, and repeat also verses in the Psalms, in turn with the minister, which never ought to come out of their mouths?

Old Steady. Mary, this is quite a new gospel-spirit to me. Are you or I to settle what our fellow-sinners shall read out of God's word in public worship, and shall we deny them the use of that very book which is the appointed means to convince and to convert, particularly in such a place and at such a time? Why, not to mention how delightful it is for minister and people to open their mouth with one accord, and to speak to God in turn, (and the congregation can't do this in any other form of worship in this country,) who knows, as each verse is read, but that the very next may be one appointed to wake a soul from death? And, whether this is the case or no, is it for any one but Him who gave the book of grace, to say, 'Thou shalt not read it? This spirit of yours, Mary, would take the 'flaming sword' out of the cherub's hand, and beat off a poor sinner from the tree of life.

Mary. Well, but do you think yourself that such people as John Lackgrace and Esther Worldling were ever converted?

Old Steady. That has nothing to do with this question. We are now talking of public worship; and the doors of God's temple are open to all who desire to go up to pray and praise there, and hear the word of life. As for myself, when there I am too full of my own guilt and vileness, to think about others; and I should suppose your own new religious acquaintances, if one came in, and knelt among them, and poured out his confessions of sin before God, and prayed for mercy through the Saviour, and besought God 'not to take his Holy Spirit from him,' that they would not drag him from his knees, and demand a proof of his right to put up such a petition?

Mary. No; I should be sorry to think they would do such a thing as that.

Old Steady. But the run of your notions is quite that way, Mary; though I believe you don't see where they would lead you: and the next step, according to the rule of your people, (for I suppose I may call them yours, or you theirs, now,) of judging every one, may be to dispute with one another what degree of grace each has got, and whether such a one has a right to use such a petition, or such a thanksgiving, in the worship of God? You will soon be a set of little *popes*, Mary.

Mary. I haven't said downright that I should join these people yet, James, and I'm not sure that I shall now; but there—they do say such things about the Church people, not only what we have been talking of, and about their going to the Lord's table unprepared, (which does seem to hurt me when I'm there with them,) and about their having a form of prayers and not heart-prayers, that I don't know what to think, or what to do; and they seem to want me so bad to join them.

Old Steady. A man had need have a good reason to give a heart-searching God another day, for leaving the Church of his fathers, and trying to get others out of it, when that Church is 'built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner-stone'—a Church, which, as Mr. Lovechrist has said many a time in our talks together, (for we often discourse about what we call our dear old mother,) has been for hundreds of years the bulwark of Christendom, the ark of truth. I sometimes myself liken the Church of England to that wonderful building which I saw some years back in the war time, called, Eddystone Lighthouse.

Mary. If I knew so much about it as you seem to do, James, I don't think I should be very ready to change about; but these people tell me 'we have got a right to be what we like, that there is but one way, and that we are all going the same way.'

Old Steady. That we have got a right to be what we like, Mary, is language which doesn't come very well from blind and sinful creatures, who can neither know nor be any thing which is good, 'except it be given them from above.' We have got a right to be nothing but what God approves, and we must order our ways by the book of truth. I can track the 'old serpent' in this favorite doctrine of your new acquaintances. He is at his old work—telling the Adams and Eves of our time that they may eat of every tree, and promising them wonderful knowledge by it; but you know how all that ended: and I verily believe that numbers of 'unstable souls,' whom he now beguiles to try the taste of fruit which seems 'very pleasant to the eye,' and 'much to be desired to make one wise,' will want to hide themselves another day, when they hear the still small voice of God walking in the garden of their consciences. Are you prepared, Mary, to come forth, and answer his searching question, 'What hast thou done?'

Mary. Why, to tell you the truth, James, I never looked upon the matter in this solemn way before. I thought no harm in joining people who seem to love God very much.

Old Steady. Ah, Mary, my heart aches to hear you answer thus, though I am not surprised. I believe there are thousands who, like yourself, go away from the Church of England just because the novelty of the thing catches, and they don't lay the matter before God night and day in prayer. But, is it nothing, Mary, to leave a Church, whose Prayer-book (liturgy is what Mr. Lovechrist calls it) is full of the Gospel from the beginning to the end? Whose form of worship is according to Scripture, and has been in use for as many hundreds of years as other forms in this country have been for tens? Whose ministers are ordained by men that have been appointed to the high and holy office of bishop, regularly man by man, from the apostles' times down to ours, beginning with the laying on of the apostles' own hands? and in our case, Mary, whatever others may have to say of their minister, we have got one who preaches, and lives, and loves the Gospel. Is it no harm, Mary, without the holiest, the plainest, and the best of reasons, to say, 'I shall leave a shepherd whom I acknowledge to be one of Christ's faithful ones, though I have no complaint to make, and he tells me I am doing wrong? Is it no harm to turn your back on a Church that God blesses with his presence, (and if ever the Spirit was poured out upon her it is now,) to forsake the 'members of Christ's body' within her, and to despise a form of prayer that even our enemies have confessed is the first of any written work of man?—and to do all this, just because some people, who can give no proof beyond their own words, that they are wiser, or holier, or more 'apt to teach,' wish you to join their party, and swell their numbers? Oh, Mary, (to mention nothing else,) either the authority of the ministry is nothing, or it is something of the greatest concern; and God has left us in no doubt about the matter. Look here in my little Testament at Paul's words, Heb. xiii. 17, 'Obey them that have the rule over you, and submit yourselves; for they watch for your souls as they that must give account, that they may do it with joy and not with grief; for that is unprofitable for you.' Is it possible to read this and not see that the messages of the Lord's servants cannot be received or rejected just as it happens to suit the day's whim? On the peril of their souls they deliver their Master's will; on the peril of our souls we trifle with it.

Mary. 'Tis impossible to deny that to be sure.

(*To be continued.*)

From the Church.

NAOMI.

And they said, is this Naomi? And she said call me not Naomi: call me Mara, for the Almighty hath dealt very bitterly with me. I went out full and the Lord hath brought me home again empty: why then call ye me Naomi, seeing the Lord hath testified against me, and the Almighty hath afflicted me? —Ruth i. 19, 20, 21.

It appears that whatever the original name of this person was, universal consent fixed on her an appellation indicating great beauty and accomplishments of person. The daughters of Israel were generally comely and good looking;—for this was included in that promise of temporal blessings, which were to ensue on obedience to the Mosaic law,—and it followed also, as a natural consequence of their mode of life, and the discipline of their nation. Whatever equality of personal beauty there might indeed be between two individuals newly born, it stands to reason, that the one cultivating a holy and solemn faith, and addressing itself in outward exercises and inward devotions to one all perfect source of life and bliss, according to a steady and ancient form of prescribed worship would, on attaining to maturity possess a symmetry of action, as well as form and feature, far superior to that of the other, who might have offered a false adoration to fictitious deities with contradictory and unworthy attributes, whether the rules of their religion consisted in bloody or in sensual exactions. Accordingly, while the daughters of Israel excelled those of the surrounding nations and tribes in beauty, Naomi was eminent even among them in this respect. But in addition to the charms of *person*, she seems also to have derived the appellation from those of *deportment*, since even the highest degree of personal beauty has no effect on the beholder, if it be accompanied by harsh, repulsive, and undignified manners. And indeed when we read of the suavity of manner, which characterized the Eastern nations in general,—when we call to mind, for example, that elegant deprecation of Abraham on behalf of the guilty cities,—or the adroit and accomplished behavior of Abigail,—or the address of King Solomon's mother in her audience of the aged and alienated David,—it is clear, that the sweetness and kindness of manners must have been great indeed, which distinguished Naomi favorably among a nation of women, so universally possessed of the happiest amenity. There seems, however, to have been something more to have conciliated such universal and durable favor to Naomi. Perhaps she was of a family ancient and endeared by many merits and kindnesses to the inhabitants of her native place,—Bethlehem-Judah. Perhaps she was in a state of worldly affluence, as well as rank,—and her mind stored with many a variety of useful knowledge; all the appendages of wealth and rank seem to have belonged to her, for "*she went out full*;"—and there was an evident contrast in her return, or the people would not have given vent to their surprise in the exclamation,—*Is this*—this poor, unattended, altered person, *Naomi*,—the once pleasant, accomplished and wealthy?

But with all these advantages,—the reward of piety in her forefather, the mind of Naomi was ungrateful to, and unconfiding in her God.—For on a famine arising, inasmuch as her household was perhaps numerous and costly, she casts about with her husband for a cheaper country, and undmindful of the blessed advantages of being in a religious land, and totally forgetful of that dread lesson, which her ancestors had learned by repairing, under similar circumstances, to sojourn in the country of Egypt,—she accompanies her husband to a land, where every abomination which God hateth was practised—and practised under the sacred name of religion;—for she goes to and continues in Moab, the ancient enemy of her race, and the worshipper of idols. For this pitiful expected economy and domestic saving, she not only renounces the dear delights of her native home—the Levitical worship—and every thing divine and human which the uncontaminated heart most prizes, but she takes with her, the two hopes of her family—Mahlon and Chilion,—and withdraws them from the chance of promised blessings. Perhaps in the same spirit of worldly dependence, and absence of trust in an often-tried God, she urges, or consents to the forbidden union of her sons with those idolatrous women. So far we may imagine that all was imposing and prosperous—and that the beautiful and accomplished Israelites, hospitably received and joyously entertained by the idolatrous nobles of Moab, lived a life, which as it had no respect to an invisible state or almighty unseen power, was distinguished for its ostentatious and gay delights.

It would be more difficult, notwithstanding, even on the best supposition of enjoyment, to prove Naomi in these circumstances happy, than the contrary. For the reminiscences of a once happy home are not easily banished from the mind,—and the contrast between a region hideous with the abominations of idolatry—with base and wild exhibitions of passion—and with outbreakings of bloodshed,—and the calm and serene state of Israel obedient to a divinely-instituted polity, and secure under the visible prowess of a Judge, was too glaring to be overlooked or banished from the affected mind.

Whether she found time or not in the giddy whirl of a Moabite sojourn,—where her household rioted in plenty, while barren and afflicted Israel was lean with want of bread, and the beggar went unfurnished from her deserted door,—the open judgments of offended Providence very soon began upon her. For by some avenging blow, and not by the process of age, her husband Elimelech was cut off in his prime of days. It may have been in consequence of the riots of that drunken land,—it may have been in some affray with their banqueting lords,—it may have been by insidious devices of envy,—or by the jealousy of the state. And indeed, to some unhappy cause the calamity is to be assigned, since her two sons shortly after shared a similar fate. Her wealth, then, unprotected by any manly arm or experienced foresight, dwindled rapidly away. Force from without, and fraud from within, combined to strip the unhappy foreigner of her all,—and she soon found herself a deserted outcast in a land hostile to her nation from the very beginning. Even the resources of grief and the natural relief of wailing and exclamation were denied to her;—for two daughters-in-law of the Moabite race attached themselves with pertinacity of affection, or interested regard, to her.

Such was the fate of Naomi,—the pleasant,—when she left her sacred home for a region where her nation was hated and her God unknown. Had she remained under the wings of the Cherubim, which overshadowed the land of Israel, she might have continued honored and prosperous, endeared to her neighbors by community of suffering, and blessed by the relieved poor, whose prayers would have ascended to heaven on her behalf. In her case, godliness was literally gain,—and she might in that event, have sat under her tree like Deborah, judging Israel, instead of entering Bethlehem, after a long and chequered interval, with so meagre an attendance, and altered a look, that those who knew her best could hardly believe their eyes, when they said, "*Is this Naomi?*"

But as Naomi going out from home, in her own strength and in desertion of her country's God, was least to be envied, where she appeared to deserve the most envy,—so Naomi returning widowed and worn was altogether in better circumstances than appearances warranted. "*Is this Naomi?*"—said friends and former followers,—that beautiful, accomplished, affable young person, who charmed all eyes, and won all hearts,—who moved in affluence, and was the object of the best services of a train of attendants,—the wife of the prudent and ambitious Elimelech and mother of two aspiring sons;—can this feeble sufferer,—her garments torn with length of travel, and her person obscene with the rude impressions of grief,—be that Naomi of our former envy, and admiration in spite of envy?

"*Call me not Naomi*," said the meek and chastened saint—"call me not the pleasant—the accomplished,—and I am the same—the same in personal identity,—but oh! how changed in mind! *Call me Mara!*—the opposite of what you formerly knew me,—call me an afflicted person,—a chastened sinner,—a sorrowing penitent,—a returning daughter of Israel. Be henceforward my name, *Mara*; "*for the Almighty hath dealt very bitterly with me.*"

And this brings us to the second head of discourse which I proposed to unfold, viz. *Mara*—or *the converted state*. The flattering unction applied to her soul by the worshippers of her morning of life was that of pleasant and fair.—The name she now adopts for herself is that of bitter and without beauty. It is thus that a herald, when he bears the submission of some besieged fortress to an indignant king, extends the olive branch before him. And the first instance she gives of the real change is by confession of God, in his most awful attributes. "The Almighty," says she,—that Almighty whom she had spurned, and from whose ark of protection she had gone, to seek a preferred refuge with Milcah and Chemesh,—"The Almighty hath dealt very bountifully with me." "I went out full, and the Lord hath brought me home again empty." With my husband to accompany me, with servants in great number, with many a handmaiden, with droves of cattle, and heaps of precious stuff, I went out, in the vigor of my age and the bloom of my beauty—my two ardent sons following proudly in my train, I went in self-confidence,—I went without the High Priest's blessing—without an offered, or an accepted sacrifice. In the pride of my heart, and in my darkened imagination, "I went out full." But the Almighty, whom I despised, interfered:—*He* arrested my husband in the vigor of his days,—he struck my children at my side—he stripped me of my possessions,—he signalized his vengeance upon me, in the very land, at the very temples, under the very eyes of the Moabitish idols, to whose fancied providence and protection I had flown. All this in anger and in bitterness. But then he struck me in mercy, and pierced me to my soul. He removed my outward stays and my outward comfort. But he is my Lord—my *Almighty* Lord—and he has replaced the *outward* bereavements by *inward* consolations. Formerly I was beauteous in person, but hideous in my moral affections;—at present I am ungainly in exterior, but beautiful in dispositions of the spirit. Your former praises of my beauty and accomplishment were perhaps insincere,—or, if really meant, you were imperfect judges of them;—but the testimony of the Lord is sure. "Call me not Naomi," then, "call me Mara; for the Almighty hath dealt very bitterly with me. I went out full; but the Lord hath brought me home again empty.—Why then call ye me Naomi, seeing the Lord hath testified against me, and the Almighty hath afflicted me?"

Thus the once proud and confident Naomi, touched by the kind severity of the Lord, sinks to the humble self-abased Marah. She is no longer an ostentatious and gaudy flower, flaunting in the eye of the midday sun, but a lowly plant shunning observation, and shrinking almost from the trailer's hand. She no longer relies on her own imagined powers, or attempts as it were with butterfly wing to scour the expanse of ocean, but she attributes all that she feels of power within her to a divine Source.—And she is not more forward to announce the chastisements she has experienced than she is to acknowledge the mercies. If the Almighty, in her confession, had dealt very bitterly with her, in the same breath, she says thankfully that the Lord "hath brought her home." Yes—he exhibited towards her that great instance of his beneficent power; he withdrew her from the midst of Moab; he withdrew her mind from the darkness of idolatry; he withdrew her heart from the wish of a splendid alliance with any prince of Moab; from the midst of her powerful nobles and outrageous populace, he led her in safety to the borders of her dear native land.—And when she had been ten years absent, though war, disease, and time had thinned the numbers of her kinsfolk and acquaintance, the good Lord had still retained for her enough of retentive and living friends to welcome her with the mixed glad and mournful exclamation, "Is this Naomi?"

But how was she brought home? She thankfully said *empty*. She went away *full*, but, alas! that fulness was her bane. It ruined her protectors; it invited the spoiler: while it lasted, it puffed up a mind naturally vain, and nurtured in vanity. Still she embraced it, and clung to it. But the divine wisdom of the Lord removed the plague from her, and brought her home empty. Empty, not alone of wealth and relations, but of bad passions and desires—of self-dependence, of idolatry. Thenceforward, instead of trusting to her own imagination, she sought unto the Lord; she adhered to the authorized customs of her nation, and had recourse to the expiatory blood of sacrifice, and the ministry of Levites and priests. And though a higher blessing than any, subject to the gross vision of man, ultimately accrued to her from this source, yet hear the reward, conformable with Israelitish promise, which was conferred on her humble dependence and chastened obedience.

"The women said unto Naomi, Blessed be the Lord, which hath not left thee this day without a kinsman, that his name may be famous in Israel. And he shall be unto thee a restorer of thy life, and a nourisher of thine old age; for thy daughter-in-law which loveth thee, which is better than seven sons, hath borne him. And Naomi took the child, and laid it in her bosom, and became nurse unto it. And the women, her neighbors, gave it a name, saying, There is a son born to Naomi; and they called his name Obed. He is the father of Jesse, the father of David."

PRAYER.

Prayer is an all-sufficient panoply—an enduring treasure—an exhaustless mine—a sky unobscured by clouds—a heaven unruffled by the storm; it is the root, the fountain, the mother of a thousand blessings. I speak not of the prayer which is cold, feeble, void of energy—but of that which is the child of a contrite spirit, the offspring of a soul converted—born in a blaze of unutterable inspiration, and winged like lightning for its native skies.

The power of prayer hath quenched the violence of flame—stopped the mouths of lions—hushed anarchy to rest—extinguished wars—calmed the fury of the elements—expelled demons—healed diseases—burst the chains of death—opened the gates of heaven. It hath rescued cities from destruction—stayed the sun and moon in their course—arrested the thunderbolt's progress; and, in a word, destroyeth whatever is an enemy of man. I repeat, that I speak not of the prayer of the lips, but of that which ascends from the recesses of the heart. Surely nothing is more potent than such prayer; yea, nothing is comparable to it. The monarch robed in gorgeous habiliments is less illustrious than the kneeling supplicant, ennobled and adorned by communion with God. How exalted, how glorious the privilege—when angels are present and archangels throng around—when the cherubim and seraphim encircle the throne with their blaze—that a mortal may approach with calm and unrestrained confidence, and hold free converse with the Majesty of heaven! Oh! what honor was ever conferred like this! When a true Christian stretches forth his hand in fervent prayer to God, in that moment he passes beyond terrestrial things, and on the wings of intellect and holiness, traverses the realms of life. He contemplates celestial objects only, and realizes not the present state. Could we but pray with this fervency—with a soul roused—a mind awakened—an understanding quickened—then, were Satan to appear, he would quickly flee, and were the gates of hell to yawn upon us, they would be instantly closed.

Prayer—'t is the haven of rest to the shipwrecked mariner, the anchor of hope to those sinking in the waves, a staff to the limbs that totter, a mine of jewels to the poor, a security to the rich, a healer of diseases, and a guardian of health. At once it secures the continuance of our blessing, and dissipates the fear of our calamities. O prayer! blessed prayer! Thou art the unwearied conqueror of human wo, the firm foundation of human happiness, the full source of permanent and satisfactory joy. The man who continually prays, though languishing in extreme indigence, is richer than all beside—while the wretch who never bowed the knee, though proudly seated on a monarch's throne, is of all men the most destitute.

Let us then direct our thoughts to him that was poor, yet rich—rich because he was poor. Let us look beyond the enjoyments of the present, and seek those of the future; for thus shall we have the blessings both of time and eternity. Oh! may we all obtain them, through the grace of Christ our Lord, to whom, with the Father and Holy Spirit, be all glory, now and for ever. Amen.

Translated from Chrysostom.

THE LITURGY.

To discover beauties is always a more pleasing task than to remark defects, and in this temper a few examples are furnished of a scriptural turn of prayer occurring in the use of our liturgy. They will, it is trusted, be deemed a confirmation of a too-much-forgotten fact, that the foundations of our excellent Prayer-book are so entirely scriptural, and that they are rooted so deeply in the ground of truth, as never to have been explored thoroughly, except by those who first prepared them.

We have often, perhaps, listened to hear the priest read that part of the liturgy, "Spare us, good Lord, spare thy people!" but, perhaps, it has never occurred to us that this precise expression is appointed to be used by the word of God itself. "Let the priests, the ministers of the Lord, weep between the porch and the altar, and let them say, *Spare thy people*, O Lord, and give not thine heritage to reproach." Joel ii. 17.

In like manner, we pray to God that he will "defend the fatherless children and widows."—What a beautiful application is here, of that verse of the Psalms, where it is written, "He is a father of the fatherless, and defendeth the cause of the widow; even God in his holy habitation." Psalm lxviii. 5. The above closeness of resemblance falls, however, short of that which I am about to offer; for not only the expressions of our prayers, but their very repetitions, are according to the pattern showed us.—Thus at the close of our litany, we find, twice repeated, "O Lamb of God, that takest away the sins of the world." And the reason seems to be, that this very expression was, by the Baptist twice in succession, applied to our Saviour. "John seeth Jesus coming unto him, and saith, Behold the Lamb of God, that takest away the sin of the world." John i. 29. "Again, the next day, John stood, and looking upon Jesus, as he walked, he said, Behold the Lamb of God." John i. 36. Sometimes even a pronoun, or an expletive, contains the force of the petition. "Grant us *thy* peace," we are, at one time, instructed to say. Nor can the petition be understood but by considering the reference which it has to an expression of our Saviour. Then, it becomes clear, we are praying for that peace which the Lord promises to his followers: "Peace I leave with you; my peace I give unto you: not as the world giveth give I unto you." John xiv. 27.

Many more examples of the excellence above spoken of might be brought forward without difficulty, from all parts of our liturgy; but enough has been already said to show with what knowledge, as well as observance of the Scriptures, our prayers have been written.—May we come before the throne of grace with all becoming gratitude, for so invaluable a companion, when we pay our vows unto the Highest.—*Canterbury Sunday Reader.*

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March 25, 1837.—tf

FLUSHING INSTITUTE.

The Institute at Flushing, will reopen under improved arrangements, at the end of the usual term of vacation, on the first Monday in October next. Letters may be addressed to the former principal, Rev. W. A. Muhlenberg, who has consented to retain for a period the superintendence of the institution.
August 26.

CHRISTIAN ANTIQUITIES.

A Compendium of Christian Antiquities—Being a brief view of the orders, rites, laws, and customs of the ancient Church in the early ages: by the Rev. C. S. Henry. Just published and for sale at the Protestant Episcopal Press, 23 Ann street, New York.
May 18, 1837.

TO LET,

The third story of the "Church Buildings," 28 Ann street. Possession given immediately. For terms, apply to Louis Sherman, Agent of General Protestant Episcopal Sunday School Union.
July 8. tf

CHURCH VAULTS.

Several family vaults in the yard of St. Luke's church on Hudson st., remaining unsold, may be had on accommodating terms, by applying to the sexton thereof, directly opposite the church, or at 72 Wall street.
C. H. Slip.
July 3. 3m

PORTRAITS

Of Bishops Hobart, McCoskry, Ravenscroft, White, &c., received and for sale by the General Protestant Episcopal Sunday School Union, 28 Ann street.
July 19, 1837.